

# WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Thirty-Second Meeting

Geneva, Switzerland

14-22 August 1980



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**Central Committee  
of the World Council of Churches**

**Minutes of the Thirty-Second Meeting**

**Geneva, Switzerland**

**14-22 August 1980**

**WORLD COUNCIL OF CHURCHES  
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## FOREWORD

The thirty-second meeting of the Central Committee of the World Council of Churches was held in Geneva, Switzerland, in the Ecumenical Centre, 14-22 August 1980.

Worship during the meeting was arranged by a staff committee chaired by Ms Gwen Cashmore. The opening and closing services and midday intercessions were held in the chapel of the Ecumenical Centre. Each day began with a brief act of worship either in the chapel, the conference hall or committee meeting rooms. On 20, 21 and 22 August these took the form of audio-visual meditations on Colossians 1 : 13-28a. On Friday, 15 August an Orthodox Liturgy was celebrated in the chapel by Fr Jean Meyendorff. On Sunday, 17 August, participants shared in the worship of local congregations, and on Monday, 18 August, they joined in the regular worship of the Ecumenical Centre.

On Tuesday, 19 August, an event to celebrate the publication of the full music edition of *Cantate Domino IV* was introduced by Mrs Nicole Fischer and the Rev. Fred Kaan. It included an act of thanksgiving for the life and work of Mrs Doreen Potter, who had contributed so much to the new hymn book.

During the Central Committee meeting a number of regional meetings took place.

On Tuesday, 19 August, the Ecumenical Centre Staff Association invited all participants to a barbecue in the grounds of the Centre.

The closing service was followed by a supper in the cafeteria.

The chairing of the meeting was shared by Archbishop Scott with His Holiness Karekin II and Ms Jean Skuse.



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## OPENING ACTIONS

### I. Opening worship

The opening service of worship, led by Ms Skuse, was held in the chapel of the Ecumenical Centre at 8.30 a.m. on Thursday, 14 August. The preacher was the Rev. Jacques Blanc.

### II. Call to order

The meeting of the Central Committee was called to order by the Moderator, the Most Rev. Edward W. Scott, at 10 a.m. on Thursday, 14 August 1980.

### III. Roll call

The General Secretary called the roll of those present (Appendix I) and presented apologies for absence, including those from His Holiness Iliya II and Dr T. B. Simatupang, to whom it was agreed to send greetings.

The seating of substitutes as follows was approved :

Mr Mersei Hazan Abebe for Mr Habte Tsegaye  
Very Rev. Dr Alan A. Brash for Ms Joan Anderson  
Bishop William R. Cannon for Bishop Ralph Alton  
Metropolitan Emilianos for Metropolitan Chrysostomos  
Metropolitan Ibrahim for His Holiness Ignatios Zakka I  
Mr Albert Laham for His Beatitude Ignatios IV  
Archbishop Makarios for Bishop Paulos  
Mr Yves Moevi for the Rev. Harry Henry  
Ms Margaret Sonnenday for Congressman John Brademas  
Mr Enilson Rocha Souza for the Most Rev. Arthur Kratz  
Metropolitan Dr Alexander Mar Thoma for Dr M. M. Thomas

### IV. Election of new members

It was agreed that Prof. John S. Romanides should become a member of Central Committee, taking the vacant place held for the Church of Greece.

It was agreed that Dr S. T. Ola Akande, Nigerian Baptist Convention, should become a member of Central Committee in place of

Dr E. A. Dahunsi, who had died ; that Dr James Crumley, Lutheran Church in America, should replace Dr Robert J. Marshall, who had resigned ; that the Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation, should replace Dr Jacques Rossel, who had resigned ; that Mr Vibul Pattarathammas, Church of Christ in Thailand, should replace Dr Koson Srisang, who had resigned, and that Dr David Preus, American Lutheran Church, should become a member in place of Dr Warren Quanbeck, who had died.

## **V. Minutes**

The minutes of the meeting held in Kingston, Jamaica, 1-11 January 1979, were **approved** as circulated.

## **VI. Timetable and agenda**

The General Secretary presented the proposed timetable and agenda, which were **approved**.

## **VII. Appointment of Nominations and Staffing Committee**

The General Secretary proposed that the Executive Committee should act as the Nominations and Staffing Committee of Central Committee. This was **agreed**.

## **VIII. Changes in membership of Unit Committees**

The Central Committee **agreed** to the following changes in membership of Unit Committees for the current meeting :

Bishop J. Allin — from Unit III Committee to General Secretariat

Dr Alan A. Brash (proxy for Ms Anderson, Unit I) — to Unit II

Dr J. Crumley (replacement for Dr Marshall, General Secretariat) — to Unit III

Rev. J.-P. Jornod (replacement for Dr Rossel, Unit I) — to General Secretariat

Bishop G. Muston — change from General Secretariat to Unit II

Mr E. Rocha Souza (substitute for Archbishop Kratz, Unit I ) — to Unit II.

## **APPLICATIONS FOR MEMBERSHIP**

It was **agreed** to refer applications for membership to the Committee on the General Secretariat.



At a later session, on the recommendation of the Committee on the General Secretariat, the Central Committee agreed :

1. To receive the Tuvalu Church as a full member church of the WCC, provided that in the course of the next six months objection was not received from more than one-third of the member churches ;
2. To recognize the Church of the Province of Nigeria as a separate member church of the WCC, continuing the membership formerly held through the Church of the Province of West Africa ;
3. To recognize the Church of the Province of Burundi, Rwanda and Zaïre as a separate member church of the WCC, continuing the membership formerly held through the Church of Uganda, Rwanda, Burundi and Boga Zaïre ;
4. To recognize the Anglican Church of Papua New Guinea as a separate member church of the WCC continuing the membership formerly held through the Anglican Church in Australia ;
5. To receive the Asociación — La Iglesia de Dios, Argentina, as an associate member church of the WCC, provided that in the course of the next six months objection was not received from more than one-third of the member churches.

While supporting these recommendations of the Executive Committee, the Committee on the General Secretariat recommended :

1. That the WCC continue to give attention to the ecclesiological questions arising in the context of decisions about membership ;
2. That the Central Committee give attention to ways in which small member churches might be enabled to make their membership more effective by working together in some united way and coordinating their relationships with the various WCC units and programmes.

The Central Committee **accepted** these recommendations.

## Resignation

The Central Committee **received** with great regret the news of the withdrawal from membership of the Presbyterian Church of Ireland and heartily **endorsed** the recommendation of the Executive Committee that the Officers write to the Presbyterian Church of Ireland on behalf of the Central Committee to express their regret at losing a valued member of the WCC and at the same time expressing the hope of continued working together in our common witness to Jesus Christ.

## REPORTS OF THE MODERATOR AND GENERAL SECRETARY

### I. Moderator's address\*

In opening his address the Moderator referred to the great personal pressure and loss suffered by the General Secretary, Dr Philip Potter, in the death of his wife Doreen. The full music edition of *Cantate Domino* which had recently appeared would be a fitting memorial.

He also referred to the passing of a number of ecumenical leaders: Bishop Henry Knox Sherrill, a former WCC President; Dr Ernest Payne, one-time Vice-Moderator, acting Moderator at Uppsala, and later one of the WCC's Presidents; Sir Kenneth Grubb, for many years Chairman of CCIA; Dr Thomas Campbell, Moderator of the Programme on Theological Education; five members of the Central Committee: Dr E. A. Dahunsi, Rev. David Gqweta, Dr Frederick Jordan, Prof. Warren Quanbeck and Rev. Maurice Nyembesi; and Mr Luiz Carlos Weil, former director of the Office of Income Coordination and Development. He also paid tribute to a number of people who had for one reason or another left the Central Committee. He expressed the thanks of the Council to a number of staff members who had left since the Jamaica meeting, and to those for whom this would be their final meeting. He welcomed the new members of Central Committee, the two new Deputy General Secretaries and other recently appointed staff.

In reviewing the ecumenical activities in the last year the Moderator stressed especially the Church and Society conference on "Faith, Science and the Future" and the CWME conference on "Your Kingdom Come". The reports of these meetings, and of the World Consultation on Combating Racism in the 1980s, would constitute major items on the agenda of the meeting. Other important meetings had been the Faith and Order Commission meeting in Bangalore, a discussion in Budapest with representatives of churches in Eastern Europe, and a consultation at Bossey on charismatic renewal. The Moderator also stressed the importance of the discussions continuing within the Joint Working Group between the Roman Catholic Church and the World Council of Churches.

But the WCC's work was far wider than indicated even by this series of major meetings. Only a few of its activities were reflected in the press or in large meetings. There was also a vast process of compassionate sharing. Beyond all this there was the ordinary daily work of every sub-unit, its committees and staff. Thanks should go especially to those,

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\*A shortened version appears in *The Ecumenical Review*, Vol. 32, No. 4, October 1980.



including the secretarial staff, whose work did not receive public attention.

In referring to the meetings of the Executive Committee held in September 1979 at Bossey, in February 1980 at Liebfrauenberg, France, and in Geneva just prior to the Central Committee meeting, the Moderator reported that the Executive now functioned with three Sub-committees (Finance, Programme, and Staffing and Nominations). It also continued to use a Review Sub-committee, which had met in September 1979 and August 1980.

Comments could be made on WCC work under four headings:

1. *Staffing*: For the first time there were now three Deputy General Secretaries who acted also as Staff Moderators of the Units: All vacancies were filled and the calibre of staff was high and morale good.

2. *Finances*: The situation had stabilized and income was very gradually increasing, but there was need for more income, particularly undesignated income. It had been possible to avoid constant crises, but the situation was still very tight. Contributions were needed from all churches, and increased fund balances. It should be noted with satisfaction that more effective procedures and management had been achieved.

3. *Programme*: The regular work was continuing, and providing much material for the churches, but there was a need for better ways of communicating our insights.

4. *Relationships*: Further attention should be given to relationships with member churches, local, national and regional ecumenical structures, and with non-member churches, particularly the Roman Catholic Church, identifiable movements within churches, to other world religions and to "the world". All this was basic to the WCC and the churches, and must be a central concern in working for a more comprehensive unity in the Church and in the world. The next Assembly would help to focus on those relationships.

The Assembly itself had originally been the focal point of unity and mutual accountability. In Assemblies the churches were endeavouring to be faithful to their common calling. This had provided a relatively adequate pattern of relationship. But things had changed. Membership was now far larger and more varied. The tensions in the world and the speed of change had increased greatly. This confronted the Council and the churches with situations requiring immediate response. A seven-yearly occasion could no longer adequately serve the pattern of relationships and mutual accountability. Special meetings with particular churches must become a continuing process, with the Assembly as only one of the focal points. The Central

Committee itself needed to take relevant actions: to choose the Assembly theme, to instruct that information about Assembly plans be shared widely, to request the churches to choose delegates early and to request the staff to prepare a brief, balanced and comprehensive report on WCC work, to be shared with all churches and other relevant bodies. Visits should be arranged for worldwide contacts and discussions involving many besides the actual delegates. By this process common concerns could be focused. This process could be of major help both to the Council and the member churches, and make the Assembly a part of a constant and ongoing sharing. There were many exciting and creative possibilities. Such a process would involve a mobilizing of all our resources — of people, skills, finance, and documentation, and could result in a different kind of Assembly, more appropriate to the present situation.

## II. Report of the General Secretary\*

The General Secretary began by expressing a profound word of thanks for the support he had received in the last few months in his time of bereavement. He had been deeply conscious of the communion of saints in that personal way as well as in the context of the Council's life. The Council was a *community* of believers called in *common* to *communicate* with each other and with the world in *communion* with the Triune God. Human beings lived from, with and for each other. The individual could exist only bound to the whole community. The great tragedy of the human condition was that it was one of grasping avarice, dominating our existence at all levels. Our faith affirmed in this context that we could be fully human only by being part of the Kingdom of God sharing a common life as members of his Body, the Church.

At Nairobi and at other meetings we had spoken of this central concept of communion — in the Church, with God, and with all people everywhere. The tension between our actual condition and our belief in the promised restored community — a tension which we could not resolve — dominated our whole life.

### *Community of communication*

There could not be community without communication. As an African proverb said: "To speak is to love." The Council had encountered serious problems in communication, particularly on the Programme to Combat Racism. A process of consultation, as proposed, had in fact taken place in ways that could not have been foreseen and the issue now being faced

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\*The full text of the General Secretary's report appears in *The Ecumenical Review*, Vol. 32, No. 4, October 1980.



was not only how the World Council as such would respond to the challenge of racism in the 1980s, but rather how the churches themselves would do so in each place and in all places. This marked a turning point in the life of the Council and the churches. This Central Committee had the task of proposing the next steps.

There had been many further efforts of communication between the member churches and the Council, and great benefits had come from more direct conversations taking place. But this was only the beginning of a longer process. The urgency of the situation was evidenced by the withdrawal of one church from membership.

### *Community of faith*

It was faith in the blessed Trinity that gave to the Council its *raison d'être* and distinguished it from, for example, the United Nations. There had been a profound wrestling with the meaning of faith in such events as the Melbourne Conference on "Your Kingdom Come". The Faith and Order Commission had been working tirelessly on consensus statements on baptism, the eucharist, and ministry. These three central elements in the life of the Church were community-creating and sustaining acts. The consultation on charismatic renewal was another attempt to understand the community of faith as a community of the Spirit. The conference on "Faith, Science and the Future" brought to the fore some basic concerns about God, humanity and creation. The statement on "Towards a Church in Solidarity with the Poor" which would be discussed in the present Committee appealed to the centre of our faith in Jesus Christ who came to announce in word and deed good news to the poor and to invite them to share in the community of God's Kingdom.

### *Community of sharing*

Community was synonymous with sharing what we are and have. The Kingdom of God was the reality and promise of the community of faith. The pattern was set by the sharing of Jesus Christ himself. The sharing of resources was a confession of the Gospel of Christ. What shape should this sharing take? We must affirm the mutual interdependence of all, each church rising above its particularity. The Council had sought to act out God's act of sharing, for instance in the partnership and mutual support of women and men in marriage, as one of our major studies was revealing again. The same vision was seen in the study of the participation of families in social change.

### *Community of struggle for true human community*

The World Council and the churches were a poor reflection of true community. As the community of pardoned sinners we were called to participate

in the struggles of people for true community. That was the basis for our involvement in issues of human rights, militarism, the arms race and the imperative need for disarmament, and in all the conflicts of our world. All these issues were inter-related manifestations of the denial of the Kingdom of God and therefore of community. Unity meant reconciliation and it was not possible to turn away from controversial political issues. Necessity was laid upon us to witness to the Gospel of community in these very contexts.

### *Community of life and joy*

All over the world there were Christian communities which were signs of life and joy. The work of the WCC was only a small enabling symbol of what was going on in many places. These signs of community and joy were manifestations of the life and joy of the community of saints. At this meeting when we would begin to plan for the Assembly we should bear in mind this communion of the saints around the world with whom we must prepare the Assembly and share with each other what we receive as a community whose pioneer and perfecter is Christ.

### **III. Response of the Central Committee**

Many speakers expressed great appreciation for the Moderator's address and the General Secretary's report.

Bishop Mathews, on behalf of Bishop Allin, paid tribute to Bishop Henry Knox Sherrill and informed the Central Committee that consideration was being given in the USA to a possible memorial to be placed in the WCC headquarters.

In responding to the Moderator's address, Ms Peper pleaded for more use of professional help in planning the educational process of the Assembly. Dr Crow stressed that the next Assembly must be different from others. We must see it as a moment of accountability by the churches themselves. We needed to advance in our relations with one another. Mr Brown urged that the churches be helped to bring their own concerns to the agenda of the Assembly, not just their reactions to the Council's present programmes. Dr Grohs appealed that ways be found to increase practical cooperation with the Roman Catholic Church. Metropolitan Juvenaly said that the Orthodox churches had criticized former Assemblies but that he was grateful for the opportunity for the churches, and not only WCC staff, to prepare the next Assembly. Visitations to the churches was an excellent idea but to get the delegates appointed very early would be difficult if not impossible. Bishop Samuel hoped the Assembly preparatory process would encourage communication among the churches themselves. Metropolitan



Gregorios said he was happy to see emphasis on unity in the reality of practical sharing. The proposal for visiting the churches could be valuable, if the visits were adequately prepared. However, the churches must not be overwhelmed with too many issues.

Prof. Kyaw Than thanked the General Secretary for his thoughts about community which could be a first indication for an Assembly theme, especially as it stressed the relation of the unity of the Church and the unity of humankind. Prof. Barkat raised the question of the shape and style of real sharing between the churches. He thanked the General Secretary for his strong stand with regard to political involvement. Bishop Hempel raised the question of whether the Kingdom of God was not first mercy and patience. Christ redeemed the bad as well as the good. Dr Held stressed that community was essentially practice and not theory and this was relevant to Assembly preparation. Protopresbyter Borovoy welcomed the prophetic stress on community and communion. The concern for the poor was part of the Gospel and must not be taken separately. We were in solidarity in order to fight poverty and the concern must be linked with that for a just society. We must take seriously the whole Church and not only the "liberal" minority. Ms Webb pointed out that if we were to find new ways of community, we must not give the impression that the most important item on our agenda was an Assembly three years hence. Dr Kang urged the importance of allowing all people really to participate in the Assembly. Mr Buevsky suggested that the General Secretary had provided the key to the Assembly theme.

Dr Ramage spoke of the fruits of the consultative process among the churches regarding racism. Ms Skuse replied to certain criticisms of the procedure at the Amsterdam conference.

Several speakers spoke in the context of these addresses of the importance of the study on the Community of Women and Men in the Church. Ms Ortega stressed the importance of the WCC study on the "Gospel and the Poor". The Church was coming in late to the movement for the poor. Bishop Antonie urged that we give respect to people of other faiths. Mr Bichkov warned of the gaps between church leaders and members and emphasized the need to communicate better with the confessional family organizations.

In reply, Archbishop Scott said he valued the response to his proposals regarding the Assembly preparation. He was grateful for the emphasis on the necessary involvement of the churches in the discussions, and also on the need to stress the ongoing communication and not just the special Assembly event itself.

The General Secretary expressed thanks for the comments made. The reason for centring his report on community and sharing was that this

was the most crying issue of our time. The whole conception of communion was challenged by our own selfishness. Only when we had understood this could we understand the mercy and forgiveness of God which is itself community. In the ecumenical fellowship we could really face our differences and find ways to move ahead. But Christians were not yet capable of handling their differences in political and social ethics.

The two papers were referred for discussion to the Committee on the General Secretariat.

At a later session, Ms Woolfolk reported that discussion of the two reports had centred on the guidance they gave for the pre-Assembly preparations. The General Secretary's concept of the WCC as a community of communication was felt to be especially helpful in this regard. The Committee highlighted the importance of this Assembly preparation time being seen as one of consultation with and listening to the churches. The process that led up to the international meeting in the Netherlands on churches combating racism in the 1980s was referred to as a valuable model. It involved a series of regional consultations that left the work of the World Council better understood and more widely supported than before. The Committee felt that it was especially important for the Orthodox churches to be involved in this Assembly preparation process. It should be an occasion, however, not only for the Orthodox, but for the whole WCC constituency to be involved in a search for more effective ways for making the Council intelligible.

The Committee recommended and Central Committee agreed that the Moderator and General Secretary's reports be received with appreciation and distributed as widely as possible.

### **CELEBRATION IN HONOUR OF DR VISSER 'T HOOFT'S 80th BIRTHDAY**

Dr Potter, in introducing and paying tribute to Dr Visser 't Hooft, referred to the meaning of his name as the Head Fisherman. He spoke of the affectionate awe with which he had regarded the first General Secretary in 33 years of association with him, and referred particularly to the debt that the third generation of ecumenical leaders owed to Dr Visser 't Hooft and others of the second generation. He spoke first of the vision of the Church as the People of God, the Community of Faith. The Church was that part of Jesus Christ which was tangibly present in the world, and the WCC was essentially a council of churches. Dr Visser 't Hooft had taught us to act in the Church as the loyal opposition, with emphasis on both words. Secondly, we had learned from Dr Visser 't Hooft and his genera-



tion the resilience of the faith. As an illustration he referred to Dr Visser 't Hooft's work as a reconciler, for example at the Oslo conference where he held the Indonesians and the Dutch in fellowship, which was truly a courageous confrontation. Thirdly, Dr Visser 't Hooft had helped us to see the Church and the ecumenical movement as a watchman, being close both to God's Word and also to what was happening in the world. In conclusion he quoted the final verse of Charles Wesley's Birthday Hymn:

My remnant of days  
I spend in his praise,  
Who died the whole world to redeem:  
Be they many or few  
My days are his due,  
And they all are devoted to him.

and concluded: "We salute you for your devotion to our Lord. We are devoted to you and, as usual, we want to sit at your feet again."

Dr Visser 't Hooft in reply first referred to three important ecumenical gatherings held in or near Geneva in 1920. The first resulted in the formation of the International Missionary Council, the second led to what became the Universal Conference of the Church of Christ on Life and Work, and the third set up the international organization for the Faith and Order movement. There was no possibility at that time of those three becoming one movement but there were a few men, for example J. H. Oldham and Archbishop Nathan Soderblom, who understood that that would be the inevitable result. But such a proposal was not seriously discussed until 1937. Dr Visser 't Hooft spoke of his personal ecumenical history beginning in that same year of 1920 at a meeting of the Student Christian Movement in Glasgow where the problems of Asia and Africa, of race relationships and other world crises were discussed. That same meeting saw that the deepest need of the world was for faith in God. Two of the major speakers then were William Temple and J. H. Oldham.

Dr Visser 't Hooft focused his main attention on the debt which we all owed to the first generation of leaders in the ecumenical movement. He felt himself to be the last remaining direct witness of the work of these leaders. The second generation had actually been very critical of them but nevertheless owed them a tremendous debt. They were known at that time as pan-Christians. They had become aware of the tragic effects of the divisions in the churches and their answer was to stress that unity belongs to the *esse* of the Church and not only its *bene esse*. These leaders were also committed to recapture the universal dimension of the Christian faith even though it was a universality of intention rather than in fact. Few churches in Asia or Africa were then involved but the vision of Dr John R. Mott began to give substance to these convictions. They did not accept

the separation between the spiritual life and prophetic social action. Dr Oldham had already warned his contemporaries that race relations would become a dominating issue in the years ahead. Yet these same leaders were also totally committed to the realities of personal faith and evangelistic commitment. He referred not only to Oldham but to Archbishop Temple, Bishop Brent, K. T. Paul, Toyohiko Kagawa and Nicolai Berdyaev.

These three emphases — the whole Church, the whole world and the whole Gospel — were the abiding characteristics of the ecumenical movement. We would lose our identity if we neglected or repudiated them. It did not matter that the early sense of adventure of the ecumenical movement had changed; it could even be an advantage. But we should be concerned about our faithfulness to the same calling.

Turning to the present task Dr Visser 't Hooft found the issue of unity a matter of uncertainty in the churches. We needed to reaffirm that it is an indispensable characteristic of the Church. We must be loyal to the fact of the WCC. We must not be triumphalist but we must acknowledge the spontaneous grass roots ecumenicity which were evident today. "It seems to me that this defeatism which considers the churches incapable of renewal is not much nearer the truth than the triumphalism which claims for the Church militant here and now what can only be claimed for the Church triumphant in the ages to come."

We had made progress in involving the whole world but we had a long way to go before our *koinonia* corresponded to the New Testament descriptions. The Gospel must penetrate into every culture and be the means of communication between cultures, but we must continue to manifest the universal character of our faith. "Our cultures must not become our prisons."

In regard to our grasp of the whole Gospel, Dr Visser 't Hooft referred to his most quoted statement, namely: "It must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of faith." The quotation had often been misunderstood and he was equally convinced of its truth when quoted in reverse. There was no longer an issue between personal spiritual life and the liberation of the oppressed but we did need to ask what was the heart of the matter. All that we did in social involvement was a heralding of the presence of the Lord Jesus Christ. Only in Christ could we have the transforming power. "The future of the ecumenical movement depends on the rediscovery by every new generation that the ecumenical movement does not belong to us, but to the Lord of the Church."

The General Secretary then read a telegram of greetings from Cardinal Willebrands, the President of the Secretariat for Unity in the Vatican.



He also referred to a book, *Voices of Unity*, containing ten essays in honour of Dr Visser 't Hooft, which was in the process of preparation.

Metropolitan Juvenaly, on behalf of His Holiness Pimen, Patriarch of the Russian Orthodox Church, presented Dr Visser 't Hooft with the Order of St Sergius.

In conclusion, Archbishop Scott said that only out of consideration for Dr Visser 't Hooft would the meeting be terminated without the many further tributes which members of the Central Committee wanted to pay.

The meeting was followed by a reception.

It was later agreed that the full text of Dr Visser 't Hooft's address would be circulated to member churches.\*

## PRESENTATION ON THE WORLD CONFERENCE ON MISSION AND EVANGELISM, MELBOURNE

The report on the World Conference on Mission and Evangelism held in Melbourne, Australia, 12-24 May 1980, was introduced in the context of an act of worship and during the session the Central Committee participated in some of the praise and prayers which had been used at the conference.

Dr Nababan spoke of the conference as a spiritual event based on daily Bible study on the prayer of Jesus Christ. He expressed thanks to the host churches in Australia and gave examples of the inspiration that the whole Conference had been to the participants.

Mr Castro introduced the report on the Conference.\*\* He stressed that it had not met to make a theological study of Christ's prayer but to deepen the churches' commitment to and involvement in the Kingdom. The Kingdom they had prayed for was the Kingdom manifested in the servant King, Jesus Christ, who had come as poor among the poor. In him a new kind of power was released. To announce the Kingdom was to announce the power of his cross. All missionary organizations were challenged to come under the power of the powerless Christ. There was also a personal challenge to assume voluntary poverty, to work among the poor for their salvation and liberation.

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\*It appears in *The Ecumenical Review*, Vol. 32, No. 4, October 1980.

\*\*The text of this presentation appears in *International Review of Mission*, Vol. 69, No. 276-7, October 1980 – January 1981.

The symbol of Jesus crucified outside the gates of Jerusalem also made an impact at Melbourne. To announce the Kingdom was to serve those at the periphery of life, the marginalized and downtrodden. The attitude to the poor everywhere was the text of the authenticity of the proclamation. The missionary yardstick was the relation of the Church to the poor. Without this there was no theological justification for the missionary outreach of the Church. The mission was for the poor. Of course the Gospel was for all – to the poor this meant the assurance that God was with them and for them, and to the rich it meant repentance and renunciation, but to rich and poor it offered new life. The poor were not only the objects of the Gospel but they were those who had credibility in offering the Kingdom to the poor. They were called to be evangelists.

The priority of the poor meant that we needed to join with them in their struggle for change. The Kingdom of God related to struggles going on in history. Melbourne called Christians to an evangelistic commitment to justice. We were not building the Kingdom, which was the gift of God, but the promise was our inspiration in the struggles. The Church must be present where there were risky decisions to be taken in the ambiguities of the world. The churches must be there with repentance for their own complicity in the evil – but also to plant signs of reconciliation in the midst of the struggles. Evangelism was not separate from this presence in the struggle but was our witness there to the Lord of the Kingdom. We were overcoming the division between social ethics and the Gospel.

There was a great emphasis on the Church as a sacrament of the Kingdom – even the sinful Church called to repentance. The eucharist was the pilgrim bread in the mission. It was the foretaste of the Kingdom. The churches were also called to see the intimate relation between mission and unity. Without unity our life had no integrity.

In discussion Mr Brown thanked the WCC on behalf of the Australian churches for the privilege of hosting the conference. It had given great hope to the “Third World in Australia” – the Aboriginal people. Recently a decision to stand with Aboriginal people on an issue of land rights had led to the arrest of five ministers. The whole experience of the conference and the visits to parishes had strengthened the life, unity and witness of the Australian churches.

Mr Bena-Silu gave a personal reaction. The Bangkok Conference in 1973 had provided an opportunity to rediscover that our Christian faith could flourish within our own cultures. Melbourne had gone further in urging us to find our integrity within the struggles of our societies. Prof. Smolik said Melbourne had challenged us all. We could not avoid the fact that Christ approached us in the poor. We must accept that our security must be abandoned. The powerlessness of the Church became a missionary



power, for example in a socialist society. Pastor Ratefy stressed that we must listen to the Word of God, not only to the cries of the poor. We needed to hear both and to ensure that the Bible was seen to be the basis of all our work. Bishop Muston commented that the churches in Melbourne would never be the same again. They had been surprised to find that there were 9000 Aboriginal people in Melbourne itself. The churches were re-examining their whole life and witness. Mgr Meeking compared Melbourne with the Bangkok Conference. Bangkok had been a meeting of confrontation; Melbourne was a meeting of reconciliation. Metropolitan Osthathios referred with appreciation to the increased participation of Orthodox representatives. Dr McCloud asked where there was a process by which we get some consistency in what we say about the poor. Bishop Lønning referred to the historical perspective — the painful struggle to clarify the meaning of mission. The process was unending but Melbourne had advanced our understanding. Prof. Nissiotis was grateful for the emphasis on God's glory. Perhaps Melbourne had concentrated too much on the Cross, without enough emphasis on the Resurrection.

The report on the Melbourne Conference was referred to the Unit I Committee, which presented recommendations at a later session (see page 43).

## PRESENTATION ON THE 1979 WORLD CONFERENCE ON FAITH, SCIENCE AND THE FUTURE

The presentation began with the showing of a short animated film, *Edifice*.

Metropolitan Gregorios introduced two speakers who had made presentations at the World Conference held at MIT.\*

Prof. Enilo Ajakaiye (Nigeria) offered three propositions for attention. (1) The Third World wanted a new deal in the division of the world's resources of science and technology. There could be no justice and no peace as long as an unjust division of these powers existed. (2) The developing countries did not just want to be handed other people's technology; they wanted the opportunity, and help, to develop their own unique technological capacities adapted to their own needs. (3) The idea of a just and responsible use of science and technology had still to be worked out by our communities, scientists and technologists, bureaucrats, social scientists, lay people, etc. The churches could and should make a substantial contribution to the thinking of our communities by pointing out that science and technology are just tools which should be used for the welfare of

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\*The full text of the addresses by Prof. Ajakaiye, Prof. King and Metropolitan Gregorios appear in *Anticipation*, No. 28, October 1980.

humanity. She wondered whether the Church really appreciated the dimensions of the problem, and stressed the necessity for developing a science policy based on human needs. She pleaded with the WCC to come to grips with the dimensions of the problem of the abuse of the powers of science and technology and the unjust distribution of that power. The WCC should use its resources, strength and influence to bring about changes at every level.

Prof. Jonathan King (USA) spoke of the MIT conference as a very important bridge between the Church and the scientific community. Such bridges were critical for further contact. In the last 30 years the budget for scientific research had increased by over 1000-fold. This had made possible the new scientific revolution in electronics and the development of genetic engineering technology. Unfortunately the largest beneficiary and focus was military and weapons research. Half of the scientists and engineers in the industrialized nations were involved in war-related research. He referred in particular to a number of emerging problems, particularly the difficulty of integrating new discoveries into the fabric of society. The forces released in the splitting of atoms were cosmic and did not naturally occur on the face of the earth. A hydrogen weapon explosion was millions of times more powerful than a chemical explosion. Most scientific and technical development was in industrialized nations though applications were often in the Third World for the benefit of the First World. A major question was: "Whom shall science serve?" Transnational corporations were heavily involved in profit-making. Scientists alone could not release themselves from the pressures from those financing their work. The scientific community needed the Church but the Church would not be able to serve if it did not grapple with the fundamental problems. Dr King made a special appeal for support of the MIT action in regard to the dangers of nuclear holocaust. "If we do not reverse this madness there will be no possibility of building a just, participatory and sustainable society."

Metropolitan Gregorios emphasized six points: (1) The question of follow-up competence in the churches and ecumenical bodies. The process could draw a wide spectrum of Christians now on the fringes of the Church into a closer fellowship. (2) The "Science for Peace" resolution. He hoped the Central Committee would respond with sincerity and fervour to this *cri-du-cœur* from the Christian scientific community. (3) The moratorium on the further use of nuclear power. (4) Science, technology and sustainability. (5) Emerging theological issues, including the nature of reality and the relation between God, humanity and the rest of creation; the nature of knowledge, the ways of knowing — in science and in faith/worship; the ways of changing reality and the nature of our Christian ethical responsibility. (6) The need to change the name of the sub-unit in view of the continuing focus on faith, science and society.



In discussion Catholicos Karekin referred to the challenge to the WCC from the scientific community. We must assess what human life means in the purpose of God. From within the WCC we had grappled with questions on the quality of life, science and technology, development and human rights. All these focused on our understanding of life. Mr Bena-Silu spoke of the brain drain of scientists from the Third World. Treaties alone were not enough to prevent a nuclear holocaust. Archbishop Kirill felt that the importance of this conference would increase with more discussions and stressed the contribution of Orthodox theology in the conference. He appealed to the Central Committee to support the "Science for Peace" resolution. Dr Grohs said that the churches had neglected scientists. The WCC should try to establish links between the Church and science. Bishop Samuel spoke of the need for a popular edition of the report to stimulate discussion in the churches and elsewhere.

The detailed issues involved were referred to the Committee on Unit I and proposals were brought to the Central Committee at a later session (see page 46).

### **PRESENTATION ON "TOWARDS A CHURCH IN SOLIDARITY WITH THE POOR"**

Dr Tolen explained that, in place of a report on the whole work of CCPD, there would be a concentration on the study on this theme. The study had now come to a certain conclusion and had been widely distributed.

After reading scripture passages (Matt. 28:18-20 and Matt. 25:31-40) he pointed out that in Melbourne it had been clearly demonstrated that there was no authentic missionary action without a serious grappling with economic, social and political questions and, in particular, without special concern for the poor, the oppressed and the marginalized. The study by CCPD approached the same basic point from the opposite direction: the churches could not participate effectively in development without clarifying a theology and a missionary understanding of their involvement with the poor. CCPD was not a department of economic affairs, but an instrument of the Christian community. In presenting the study he said that (a) it was a partial study only and called for many comments; (b) poverty itself was an inhibiting evil; what was called for was voluntary abstinence; (c) we were not excluding the rich from salvation; (d) the main message was that in the Gospel a certain centrality was given to the concerns of the poor and the churches must respond to that centrality. The study made certain proposals as to ways and means of doing this but there were obviously others. He hoped the churches would study the document and

take the issues seriously. He raised the question as to the function of the WCC in this whole area. It must be recognized also that there was a price to be paid: some of the people with whom we were working had been imprisoned, others had been killed. The authorities of the world would not lightly tolerate mobilizing the poor in their own defence. We should not continue to discuss the matter as if risks did not exist.

The presentation was continued by Dr H. M. de Lange who made a critical review of the book *The Church of the Poor* and the brochure *Towards a Church in Solidarity with the Poor*. The experiences of poverty were not known only by those materially poor. The brochure defined poverty as not being able to satisfy basic human needs. But we must recognize that one could not study all kinds of poverty together and we must give priority to the materially poor and hungry. In any case the solutions were different for different groups. Secondly, Dr de Lange said that the the publications seemed to consider the issues exclusively in a Third World context whereas poverty in Europe must also be acknowledged. The brochure did not give adequate attention to the importance of market planning. He stressed the statement that "economic, social and cultural activities must be initiated which first of all satisfy the needs of the poorest sections of society". We must challenge the materially rich as Nathan challenged King David. The political will to restructure the global society was weak. The basic problem was the unwillingness of the rich to face a redistribution of power. Churches and Christians in rich nations should accept this as a major challenge. The fundamental question was what that would really involve for the churches but the brochure was weak in spelling out that responsibility. How could we build a spirituality for combat? How could the poor come to recognize Christ in the Church? he asked.

A third contribution to the presentation was made by Prof. Miguez-Bonino. We must, he said, take for granted what is called "God's preferential love for the poor" and at the same time understand that this cannot be opposed to the universality of the love of God. Dr Miguez-Bonino concentrated on the single question of the unavoidable responsibility of the Church in our time to articulate a theology from "the condition of the poor". We needed to face the fact that a theologian was not only based in a certain area of discourse, he was also based in a particular social class and group. It must be recognized that this was partly a matter of choice and therefore of responsibility. The basic question was whether Christian theology was ready to assume the task of articulating the specificity of faith from the location that a radical evangelical option for the poor indicated. This was not a theology of poverty but a theology reflecting the Gospel from the perspective of the poor. It was a tragedy that practically all modern theology had been developed from the perspective of the developed western world. All theology was socially committed in one way



or another and we had to ask the radical question: To and for whom is our modern theology committed? Many theologians faced a real conversion not only spiritually but in social understanding. They had to listen to the Gospel in the context in which the vast majority are poor. How could we present the God of justice who is on the side of the poor from the situation of our own affluence? This was an existential question. Could the Church undertake such a task? We needed models of incarnation as a step towards total involvement in new situations. Whatever the churches did they must take some very immediate steps to make real their solidarity with the poor. It would not happen all at once nor always in the same way, but each church must be involved. It was in this sense that the poor were evangelizing the affluent. But it was more accurate to say that the Holy Spirit was illuminating the Gospel for us "from the other side of history".

The final presentation was by Metropolitan Geevarghese Mar Osthathios, who used the model of the crucified and risen Christ as a challenge to passive resistance. Nationally and internationally the rich were getting richer and the plight of the poor became bleaker. Greed-based capitalism would continue to fight tooth and nail against any theory which advocated an economy based on needs instead of greed. The outflow of capital from the Third World was greater than the input of aid. As evidenced by the failure of UNCTAD the rich would never part with their power unless forced to do so. The Incarnation was not a radical theory but a redeeming radical action by God. The early Church did not conform with the world but witnessed by the heroic life and death of the powerless. We were called to an equal commitment against a system involving structural poverty such as we knew today. The call for a classless society was a radical demand that the Church be one family. Christian stewardship attacked the very concept of the absolute right to private property. We needed a "Programme to Combat Exploitation" as practised by the TNCs. The churches must produce personnel who would oppose evil in non-violent ways. We should re-study Gandhi's call for non-violent, passive resistance. The main question to ponder was whether we prayed "Thy Kingdom come" sincerely or hypocritically. We could not have the Kingdom of God side by side with our personal ambitions and our private property, and we must abandon the selfish accumulation of wealth and luxurious life-style.

In discussion Commissioner Williams said we must not underestimate the revolutionary character of spiritual conversion. Personal salvation among the poor was itself a liberation. Pastor de Mello spoke from the perspective of a workers' church which could be called a "church of the poor". But when his church challenged the TNCs it was classified as communist. The Church must support the victims of injustice and military oppression and he challenged the Central Committee to speak out even more strongly.

Metropolitan Juvenaly said that this theme was especially relevant in view of the insane arms race, but there was much ambiguity about the various meanings of "the poor". Ms Comba spoke of the urgency of the issue which should be faced now. She referred to the history of her own church and its identification with the poor. Solidarity with the poor meant living with them. Bishop Hempel commented that we needed help to know the implications of such a concept for actual church situations. Mr Pattarammas raised questions about the failure of CCPD to consult his church in Thailand before setting up a programme in his country.

Dr Held spoke of the challenge to his affluent church. We must have evangelization for fellowship with the poor and the churches needed help from the WCC in this. The New Testament was quite clear that we could not separate fellowship in Holy Communion and in material possessions. In reply, Dr de Santa Ana expressed thanks for the comments and replied to the criticism of the CCPD involvement in Thailand.

The subject was referred to the Unit II Committee, which later presented a report and recommendations on "The Church and the Poor" (see page 52).

## REPORT ON PROGRAMME REVIEW

His Holiness Karekin II presented the report of the Executive Committee on programme review. The Executive Committee had discussed the report and recommendations by the Review Sub-committee (Appendix III). It had found itself in general agreement with the report and had received it. With the additional observations and/or amendments indicated below, it had approved the recommendations and submitted the report to the Central Committee for discussion in the unit committees and for final action.

It was the understanding of the Executive Committee that the first report of the Review Sub-committee, together with the actions of the Executive Committee in response to its recommendations, had been circulated to members of Central Committee through the minutes of the meeting of the Executive Committee at Bossey, September 1979. The Executive Committee underlined that the two reports and the corresponding actions by the Executive Committee had to be seen together.

### Follow-up on previous recommendations

1. The Executive Committee agreed with the recommendation regarding the transfer of the Programme on Theological Education (PTE) to the



Programme Unit on Education and Renewal. In view of the meeting of the PTE Commission in June 1981, it proposed that the transfer should become effective as from 1 August 1981 so that the PTE would be fully part of Unit III by the time of the Central Committee meeting in 1981. However, it was expected that the establishment of closer working relationships between PTE and sub-units in Unit III would begin immediately, with a view to finalizing the transfer at the time indicated above.

2. The Executive Committee recommended that the observations of the Review Sub-committee regarding the realignment of programmes on ecumenical education, development education and education for mission be considered as guidelines for a process which should lead to definite results at the latest by the end of 1981. Progress reports should be brought to the Central Committee through the appropriate unit committees in August 1981.

3. The Executive Committee explicitly endorsed the recommendation made by the Review Sub-committee requesting the Assistant General Secretary for Finance and Administration to work with each sub-unit to develop a plan for establishing minimum fund balances in order to have a proposal for consideration by the Executive Committee in February 1981.

4. In endorsing the observations in the report of the Review Sub-committee concerning the review of the Project System, the Executive Committee expressed its agreement with the conviction that the WCC should continue to maintain an identifiable instrument for the sharing of material resources.

### **Recommendations concerning separate programmes**

The Executive Committee had approved the observations and proposals made by the Review Sub-committee regarding special programmes. After a full discussion, it recommended the following amendment to the paragraph regarding the study on the Community of Women and Men in the Church (see page 142):

“... reaffirms its understanding that the present programme will come to an end with the concluding report which is to be presented to the Faith and Order Commission in January 1982. The follow-up of the programme process will be the responsibility of the Advisory Group for the programme, constituted by the two sponsoring Sub-units, i.e. the Commission on Faith and Order and the Sub-unit on Women. The Advisory Group is requested to bring recommendations regarding the follow-up to the Central Committee in 1981 through

the reports of the two sponsoring Sub-units with the understanding that the follow-up be seen as an integral part of the process of Assembly preparations.”

A number of comments were made by members of the Central Committee and these, together with the report of the Executive Committee on programme review and the report of the Review Sub-committee, were referred to the appropriate unit committees or Committee on the General Secretariat.

During the presentation of the Unit II report, Prof. Barkat reported on the responses of the Unit Committee to the report of the Review Sub-committee, as follows:

*A. Project List review*

The Unit Committee had welcomed the continuing study and review of the Project List, and had given general approval to the policy proposals presented at its meeting. It had endorsed the view of the Review Committee that greater coordination of material assistance should be sought through the WCC's channels. This coordination should be at the screening, authorization and administrative levels in the work of the Council.

The Unit Committee had requested that a further report on this matter be prepared for its next meeting.

*B. Development education*

The Unit Committee had welcomed the idea of coordination among the various offices of the WCC concerned with education and had no opposition to the suggestion of the Review Committee regarding the work of CCPD in development education. It was hoped that the experience of CCPD in development education would be effectively communicated to the Sub-unit on Education so as not to be lost.

At a later session Ms Woolfolk presented the section of the Report of the Committee on the General Secretariat concerned with the Review Committee report.

The Committee had received the report of the Executive Committee on Programme Review and had expressed its support for all the recommendations with regard to:

- a) the guidelines for the process of realignment of programmes on ecumenical education, development education and education for mission;
- b) the proposed amendment regarding the study on the Community of Women and Men in the Church;



- c) the transfer of the Programme on Theological Education to the Programme Unit on Education and Renewal; this transfer should become effective as from 1 August 1981;
- d) the presentation of an overall plan, including a timetable, for activities in the communication aspect of the Assembly preparations to the Central Committee in 1981;
- e) the development of a plan for establishing minimum fund balances, in order to have a proposal for consideration by the Executive Committee in February 1981;
- f) the recommendations of the Review Sub-committee concerning the following special programmes: study on the Community of Women and Men in the Church; Family Power and Social Change; Programme on Transnational Corporations; Programme for Disarmament and against Militarism and the Arms Race; Ecumenical Sharing of Resources; Youth Programme; other special programmes (see Appendix III, page 142).

The Committee on the General Secretariat added the following comments:

1. In supporting the recommendation that the PTE should be transferred to Unit III, the Committee gave special attention to:
  - a) the responsibility which the Committee on the General Secretariat had for the oversight of the whole pattern of the work of the WCC;
  - b) the growing practice among the member churches of regarding theological education as something to be offered in appropriate ways to the whole people of God as part of the growth and renewal of the Church;
  - c) the importance of the WCC in showing the unity and wholeness of the educational process within the churches;
  - d) the urgency of taking the action now in order to prepare properly for the next Assembly and the ongoing work of the WCC.
2. In the case of the study on the Community of Women and Men in the Church, the Committee stressed the significance of this programme for the whole of the Council and the need for implementing the recommendations which would be formulated at the International Consultation in Sheffield in 1981.
3. In regard to the special programmes listed above, the Committee emphasized that the process of bringing these programmes to what was called a "fruitful conclusion" should be seen not as a lessening of interest in these issues but entering a new phase related to facilitating the action of the churches through the preparation for and the follow-up of the Vancouver Assembly.

The Central Committee received this section of the report of the Committee on the General Secretariat and accepted its recommendations.

## SIXTH ASSEMBLY

Before the discussion on the Sixth Assembly, Dr Wallace, of the United Church of Canada, showed slides of Vancouver and the University of British Columbia which would be the site of the Assembly.

Dr Brouwer, on behalf of the Committee on the General Secretariat Subcommittee on the Sixth Assembly, presented the report as follows:

### The preparation, style and theme of the Sixth Assembly

The nature of an Assembly is set forth in the Constitution of the WCC. In summary, it is a gathering of the member churches through their delegated representatives for purposes of worship and study; policy-making and legislation; development and strengthening of a common Christian commitment. An Assembly therefore necessarily draws upon the fruits of the Spirit made manifest in all the traditions and fellowships represented in its membership. This drawing upon the fruits of the Spirit is nourished in the common worship which is at the centre of an Assembly's life. It reaches its fullest expression in the common commitments of the churches in the mission of God in the world — particularly as that mission has been discerned by the churches gathered in Assembly.

All Assemblies incorporate all these elements to one degree or another. Our planning for the Sixth Assembly of the WCC seeks to take account of and provide for them all. *Particular attention has however been given to the development, strengthening and faithful expression of a common Christian commitment. To that end the preparation for the Assembly sketched below calls for an extensive programme of consultation and visitation as an integral part of the Assembly.* This programme is presented in the conviction that common commitment can best be nurtured if great care is taken to listen to the concerns of all the member churches and in discussion together to discover how the WCC can be an instrument for expressing and carrying out these concerns. Care has also been taken to ensure the continuing function of the WCC to challenge the churches and to try together — churches and Council — to discern the needs of the world better to enable the churches to serve Jesus Christ.

Against this background the Committee presents the following recommendations as *guidelines* for the work of the Assembly planning committee to be appointed at this meeting of Central Committee. It is expected that the



Assembly planning committee will bring detailed recommendations to next year's Central Committee and therefore such detailed recommendations do not appear in this report.

## I. Consultation and visitation

It is recommended that a programme of consultation with all member churches of the WCC be developed to enable them to identify the concerns and issues they wish to be on the agenda of the Assembly. This programme would include detailed proposals for as many visits as possible to be developed along the following lines. A report including a detailed memorandum on the nature and purpose of the visits should be presented to the February 1981 meeting of the Executive Committee and reviewed by the 1981 Central Committee, with the understanding that the visits would begin in 1981:

- priority should be given to careful preparation of regional meetings, with the understanding that in some regions this may mean planning for sub-regional, national and in some cases even sub-national meetings in addition to one large regional meeting;
- among different groups of potential participants, priority should be given to newly appointed Assembly delegates as well as leaders of member churches from the area or region, since the consultations and visits are an integral part of the Assembly;
- member churches and local, national and regional ecumenical bodies should be encouraged to cooperate in setting up preparatory groups for the visits by ecumenical teams and for the meetings with delegates, etc.;
- wherever possible, attempts should be made to link visits and consultations with ecumenical events in the area which bring together a significant number of the persons concerned;
- the consultations and visits should provide for the sharing and fostering of concrete experiences of the member churches as part of the Church around the world in ways appropriate to the respective regions including the identification of gifts and resources to be offered in the Church's common mission;
- the visits should be designed as part of the Council's *continuing* programme of listening to the churches so that the consultation may provide for testing the present work of the WCC — as well as eliciting new concerns;

- the visits should foster the sense of mutual accountability by assuring participants that the visits will be reported to the Assembly;
- member churches, especially those in the same region, should be requested to arrange for visits on a bilateral basis.

In the discussion on this section, Mr Boseto requested that a full-time person be appointed to coordinate programmes for the Pacific region. Mr Brown recognized the importance of making use of regional meetings planned for 1981 but expressed concern at the amount of staff time required for Assembly preparation in that year before the present programmes had been concluded.

The Central Committee **accepted** the recommendations on the programme of consultation and visitation.

## II. Plan for Assembly preparations

It is recommended that the detailed plan for the process of Assembly preparation which is to be submitted to the Executive Committee in February 1981 and in its developed form to the Central Committee in August 1981, include a timetable of preparatory events, an indication of the distribution of staff responsibilities including staff travel from 1982 onward, the reallocation of financial resources under operational and programme budgets of sub-units for purposes of Assembly preparation, provision for the direct involvement of Central Committee members in the consultations and visits, the responsibilities of programme units, sub-units, regional task forces, etc., a diagram of the Assembly programme itself, and guidelines concerning the participation of non-delegates (advisers, fraternal delegates, guests, observers, visitors, etc.) in the Assembly.

In discussion Metropolitan Nicolae stressed the importance of involving more people of other religions in the Assembly.

The Central Committee **accepted** the recommendation on the plan for Assembly preparations.

## III. Communication plan

It is recommended that the Department of Communication present an overall plan to the Central Committee of 1981, including a timetable, for the programme of communication in connection with the Sixth Assembly.

Elements to be considered in such a programme include:

- a) a brief, simple interpretation of the Assembly, its theme and purpose, in popular language for translation and wide distribution in the churches, to be available early in 1981;



- b) a brief, simple report of the work of the WCC since Nairobi, based on the guidelines established at that time ; this could be used as a resource for the member churches during the process of visitation ; it should be available in late 1981 ;
- c) provision for coordination with and the special cooperation of available communication agencies of the member churches to strengthen the communication system ;
- d) special provision for having material produced in as many languages as possible ;
- e) various resources related to the theme discussed below.

The Central Committee **accepted** the recommendation on the communication plan.

#### **IV. Selection of delegates**

It is recommended that member churches be asked to submit the names of their delegates to the Sixth Assembly to the General Secretary by 30 September 1981.

The Central Committee **accepted** this recommendation.

The process of consultation and visitation is already part of the Assembly which will culminate in Vancouver. The visits will offer an opportunity for an expanded participation by each member church in the Assembly and require an informed participation of the delegates to Vancouver in the consultation and visitation process. It is understood that a letter will be directed to the churches explaining the need for and advantages of early naming of delegates with the understanding that adjustments in delegations may be necessary.

#### **V. Structure and style of the Assembly**

The Committee on the General Secretariat again underscored the importance of worship at the centre of the Assembly's life. It concurred in the Executive Committee's strong commendation of the attempt to simplify the structures of the Assembly and to work towards a more transparent flow of the process between plenaries, work-groups, committees, etc.

The Committee also called attention to the importance of a careful orientation for all delegates, to the World Council and to the Assembly itself. Particular attention should be given to clarifying expectations for the nature of Assembly actions on "concerns" and "issues", and the different purpose of the various groupings.

Although opportunity is to be provided for reviewing and discussing on-going work, the Assembly's task with respect to programme is primarily to determine guidelines and make recommendations concerning *future* programmes for further development by the Central Committee. The Assembly should therefore not be bound by the agenda and structure of existing programme units and sub-units. It should again be noted that the Assembly begins in the consultations and visits discussed above.

#### *A. Work groups*

There was a strong concurrence after Nairobi that the small work groups of 20 to 25 persons should play a more central role in the next Assembly. We support this proposal and suggest that they continue throughout the Assembly with a clearly defined purpose and agenda. They should not be seen primarily as informal get-togethers for sharing personal experiences but as a central element in the life of the Assembly, a place for Bible study and worship and an opportunity for participants to discuss the theme, concerns and issues of the Assembly. These reflections could be shared with the Assembly through the clusters according to procedures to be developed by the Assembly planning committee.

Consideration should be given to the composition of the groups. None of the participants should feel isolated because of particular language, church affiliation or cultural background; all should be encouraged to participate in the discussion with at least three others from similar situations and background.

#### *B. Clusters of groups*

These groupings would follow the structure of the major areas of concern to be preliminarily identified for the Assembly by the Central Committee in 1981, tested in the consultations and visits and decided in the Central Committee in 1982. In order to avoid the confusion of constantly new groupings, it is proposed that delegates be assigned to work groups within clusters on the basis of their own advance preferences or the concern they wish to deal with at the Assembly.

#### *C. Plenaries*

The plenary sessions would be of course the forum for presentations on the theme, areas of concern and issues. Adequate time should be provided for responses to these presentations. At Nairobi there were nine plenary presentation sessions and the reactions indicated that this was about the right number, provided that adequate time can be allowed for response. Other plenaries will of course be devoted to reports and business, and they are also an opportunity for Christian celebration.



#### *D. Hearings*

Hearings on WCC programmes are not recommended as a part of the schedule but the Planning Committee is urged to allow opportunity for hearings if an urgent demand should arise. These could be arranged in plenary session if the demand were sufficiently great.

#### *E. Committees*

Certain committees would be necessary for the business of the Assembly such as business, policy reference, message, finance, nominations and programme guidelines. The tasks of these committees will be further defined by the Assembly planning committee.

#### *F. Documents*

Attention should also be given to the most convenient, clear and consistent organization of documents.

#### *G. Free time*

Provision of adequate time for fellowship, leisure, reflection and rest must be included in the Assembly's programme and schedule.

#### *H. Delegates' post-Assembly responsibility*

Plans should be included to assist delegates in their contributions to sessions for understanding, evaluating and implementing the Assembly's life and report.

In discussion Bishop Cannon and Metropolitan Gregorios asked for the inclusion of plenary Bible presentations. Ms Laedrach stressed the need for work groups to be kept small. Ms Momo Kingue drew attention to the problems of non-English-speaking participants in WCC meetings.

The Central Committee **accepted** the recommendations on the structure and style of the Assembly.

### **VI. Programme or schedule**

The Sixth Assembly of the World Council will be held in Vancouver, British Columbia, Canada, from 24 July to 10 August 1983. It is recommended that the Assembly be structured in three phases:

- the *first* phase of five or six working days would concentrate on presentations and discussion in plenary and work-groups on the main theme and areas of major concern with particular emphasis on those identified in the consultations and visitations to be decided by Central Committee in 1982;



- the *second* phase of five or six days would focus on work in committees as well as in issue groups, i.e. groups which would work on matters already discussed within the WCC and the member churches and which are ripe for action by the churches; examples of such issues which may be ready for action might be the consensus statements on baptism, eucharist and ministry; the Community of Women and Men in the Church; Militarism and Threats to Peace; Dialogue with Other Faiths; Faith, Science and Technology;
- the *third* phase of four days would be essentially for final reporting and decision in plenary.

It is suggested that during the first two phases there be sessions both in work groups and in plenary every day. It is further suggested that in light of the consultations and visits more emphasis be placed on the second phase as possible. Careful attention should also be given to assuring continuity in the groupings and in the processing of concerns through both the first and the second phases of the Assembly.

In discussion Prof. Nissiotis said the length of the meeting would preclude the attendance of some people. Archbishop Kirill agreed and proposed that the Assembly last 12 days. He also stressed the need to give participants who do not speak English sufficient time to study documents before they are presented. Metropolitan Pankratij supported the proposal to shorten the Assembly. Ms Love pointed out that it would be eight years since the Nairobi Assembly, which was a long time to leave decisions to a Central Committee. Dr Appel favoured maintaining the length proposed on condition that working methods were simplified. Participants should not be flooded with documents. Catholicos Karekin believed it would be impossible to include all the different aspects which constituted an Assembly in less than the time originally decided. To reduce the time would weaken the understanding of self-assessment and the wide involvement of the constituency, particularly in view of the growth of the Council.

The Central Committee **accepted** the recommendations on programme or schedule.

As each Assembly is marked by the place in which it meets, Vancouver and Canada will make their impact on our preparations and on the Assembly itself. Vancouver is on the rim of the Pacific, a dynamic city with people of many cultures (both indigenous to North America and from Europe and Asia). It provides a symbol of the meeting of the great cultures of East and West and reminds us of the present struggle between North and South. The Committee on the General Secretariat looks favourably upon the request of the Vancouver local committee for an opening day celebration as a public event and on the suggestion of our Canadian hosts

that there be provision in the Assembly programme for deliberation on certain issues of particular relevance to the Canadian setting, such as native people's rights and the multi-culturalism of Vancouver.

## VII. Theme

Dr Brouwer reported that the Committee on the General Secretariat had carefully considered the suggestions of the General Secretary and staff, the several programme units of the Council and several members of the Central Committee and its advisers. These suggestions were considered against the background of previous Assembly themes and tested against certain theme criteria as suggested by the Executive Committee and modified as follows:

- a clear biblical quotation, reference or major theme ;
- a focus for the preparatory process and throughout the Assembly ;
- a basis for substantial Bible study ;
- appropriate for an assessment of the ecumenical movement and the work of the WCC at the present time ;
- an affirmative call to the churches — a promise rather than a command ;
- an expression of the essential concerns of the WCC ;
- easily translatable in different languages and understandable in various cultures.

It was recommended that the theme be formulated as follows: "Life in Christ for the World".

Since the theme was a pervasive theme of the scriptures, no particular passage was given as a reference. It was suggested rather that the richness of the theme be explored through studies of several passages. It was further suggested that particular attention be given to exploring the theme in terms of joy in Christ, as well as the call to repentance, growth to maturity and the vision of hope.

There was considerable discussion on the theme as proposed. Prof. Miguez-Bonino welcomed the choice of "Life" as a theme but criticized the proposal both because it spoke of life in Christ and not the total life of humanity and because it focused on what Christians did in the world, whereas it was Christ himself who was active in the world. It was important not to isolate life in Christ from the whole trinitarian and biblical perspective. Prof. Kyaw Than hoped that the theme chosen would include the element of proclamation.

Various formulations were proposed, including: "Life with Christ for the World"; "Christ — the Life of the World"; "Life and Unity in Christ for



the World”; “Life in Christ – Life for the World”; “God’s Love for the Life of the World”; “Choose Life”. Arguments, theological and other, were advanced in support of the various proposals.

The issue was referred back to the Sub-committee of the Committee on the General Secretariat.

At a later session Dr Brouwer reported on the suggestions received, which had been discussed by the Sub-committee. However, the Sub-committee still felt that the original proposal, “Life in Christ for the World”, offered opportunities for the exploration of all the ideas expressed. After discussion it was agreed to allow further time for reflection before a final vote.

At a still later session Dr Brouwer reported on the further discussion in the Committee on the General Secretariat, which maintained its original proposal with the suggestion that the theme be explored also in terms of the unity of the churches’ life in Christ and that special attention be given to a fully trinitarian exploration of the theme.

Metropolitan Gregorios commented that with so much death from poverty and war facing us, we must affirm life, and not only Christian life. We must affirm both God and the world. He pleaded for the theme of “The Living God for the Life of the World”. Archbishop Kirill proposed: “Life in God for the Sake of the Life of the World”. Ms Webb suggested: “Life in Christ for God’s World”.

After a straw vote had been taken on the two major clusters of titles, it was further proposed that the theme be:

### “JESUS CHRIST – THE LIFE OF THE WORLD”

This was agreed.

It was further recommended that the theme be treated in the following three forms:

1. A series of Bible studies for use in local groups all over the world, to be produced by a team of people. These should be done in the context of local conditions in various parts of the world.
2. A series of testimonies including poems, songs, stories solicited from local groups and persons, which speak of how they see this theme from their particular personal and social contexts and experiences.
3. The preparation of a solid theological document dealing with various issues related to the main theme. This should be the outcome of deep theological reflection, study and research and should identify and explore the various aspects of the main theme as related to the fundamental concerns of the WCC. In order to produce such a basic tool for theological



reflection, it is proposed that a well-planned small consultation be held with the participation of 8 to 15 people from different social contexts and theological traditions, to study the main theme at some depth. There should be three or four preparatory papers; the consultation could result in a study book with some common consensus statements and three or more different personal statements of positions from the situation of each writer, but benefiting from the common discussion in the consultation. Such a book should be ready in 1981, and should be the basis of discussions in theological seminaries, local ecumenical consultations and other appropriate groups.

The Central Committee **accepted** this recommendation.

### **VIII. Allocation of seats at the Sixth Assembly**

1. The Sub-committee had considered the document on allocation of seats at the Sixth Assembly.

2. It recommended acceptance of the guidelines laid down, of which the main features were:

- a) an Assembly of about 900;
- b) the effective size of a member church as the basic factor in determining its allocation;
- c) the allocation of one seat to churches of up to 50,000 members, two seats to communities with a membership of between 50,000 and 500,000, and a sliding scale above that amount;
- d) the doubling of the figures for churches which keep statistics for communicant/adult members to arrive at an estimated figure for the total community;
- e) special provision for churches with ecclesial jurisdiction in many parts of the world, and for United churches, particularly those which have recently entered into union;
- f) the allocation of 15 extra seats to the Orthodox churches in order to prevent a distorted representation of those churches;
- g) an attempt to achieve internal balances within each of the major confessional groups;
- h) encouragement to member churches in one country to consult about the distribution of seats among the confessional groups.

The Central Committee **accepted** this recommendation.

3. The Sub-committee recommended the acceptance of the proposed allocation with a number of amendments (see Appendix IV). This was agreed.

4. Attention had been drawn to the fact that the proposed total representation of Lutherans had dropped from 15% at Nairobi to 14,1%. On the other hand, the representation of the Reformed group had increased slightly. It was felt that a balance should be maintained between the representation of these confessional families. The Sub-committee noted that the total of Reformed representatives was somewhat inflated by the membership of many small Reformed churches in Africa and Asia, and that nothing could be done to redress the balance within the guidelines adopted. The Sub-committee recommended that the Central Committee give attention to this matter when the remaining seats are allocated in 1981. This was agreed.

5. The United churches, German Democratic Republic, had requested an extra seat for Reformed communities among their number. The Sub-committee noted that two more seats had been allocated to the United churches than at Nairobi, and recommended that provision be made for the Reformed communities within the allocation of 6 seats. This was agreed.

6. The Sub-committee noted that the Central Committee may approve the appointment of delegated observers by non-member churches. Such observers may speak but not vote.

7. The distribution of seats within delegations: The Sub-committee noted the proposals of the Executive Committee to achieve a more equitable representation at the Sixth Assembly, especially of women and youth. It recommended adoption of the following policy:

- a) churches sending only one delegate are not subject to any restriction as to the status of the delegate, who may be ordained or a lay person, man or woman, and of any age;
- b) churches with delegations of more than one person shall be very strongly requested to conform to the rules laid down in the table opposite as to the composition of their delegation;

N. B.: (1) The women and youth may be either clergy or lay;  
(2) persons designated as youth shall not have attained the age of thirty before 1 January 1984; (3) women under thirty must be counted as either women or youth and not in both categories.

- c) in addition, delegations which include three or more clergy must include at least one parish minister;

<i>A delegation numbering:</i>	<i>lay people</i>	<i>must include:</i>		
		<i>women</i>		<i>youth (under 30)</i>
2	1	1	or	1
3	2	1	or	1
4	2	1		1
5	3	1		1
6	3	2		1
7	4	2		1
8	4	2		2
9	5	2		2
10	5	3		2
11	6	3		2
12	6	3		3
13	7	3		3
14	7	4		3
15	8	4		3
16	8	4		4
17	9	4		4
18	9	5		4
19	10	5		4
20	10	5		5
25	13	6		6
30	15	8		7
35	18	9		8

- d) churches which include members of racial and ethnic minority persons are strongly urged to include in their delegations adequate representations of racial and ethnic minority persons, particularly women and youth. Consideration should be given to the inclusion of persons with disabilities as Assembly participants are selected.

The Sub-committee noted that the WCC rules do not permit the Central Committee to legislate for the churches which retain the right of appointment to their delegations. It nevertheless endorsed the view of the Executive Committee that the policy proposed should be strongly urged upon the churches and their cooperation earnestly requested. It was recommended that a circular be sent to all member churches motivating these decisions.

The Central Committee **accepted** the recommendations regarding the distribution of seats within delegations.

8. The Sub-committee noted that certain amendments to the statistics of communicant members and total community of member churches of the WCC would appear in the final document but that these would not affect the allocation of seats.



The Central Committee received this for information.

9. Voting procedures: It was noted that the decision of issues by majority vote created problems for the Orthodox churches. It was further noted that the simplification of the rules of procedure had been requested by the 1979 Central Committee. The Sub-committee asked that the matter raised above be considered when this work is undertaken.

The matter was referred to the Executive Committee.

## **REPORT OF THE COMMITTEE ON THE GENERAL SECRETARIAT**

The report was presented by Ms Woolfolk.

### **I. The Ecumenical Institute, Bossey**

1. The Committee recommended acceptance of the report of the Director of the Ecumenical Institute.

2. The Committee was gratified to receive a very positive report on the position at Bossey which contrasts most favourably with conditions some three years ago.

3. The Committee noted that:

- a) Dr Danilie Ciobotea of the Romanian Orthodox Church had been appointed to the full-time staff;
- b) Ms Maria Teresa Porcile, a Roman Catholic from Uruguay, had been appointed to the part-time staff for a period of nine months;
- c) the financial position of the Institute was more stable than before, but the attention of the churches needed to be drawn to the appeal for the Bossey Endowment Fund which had to date brought in just over Sfr.1,300,000 of an immediate target of Sfr.4,000,000 and an ultimate goal of Sfr. 10,000,000.

4. The Committee recommended and the Central Committee agreed to express its thanks to the Board and staff of the Ecumenical Institute.

### **II. Rules and procedures — reappointment of staff**

1. The Committee had considered the document submitted to the Committee on the General Secretariat on the above subject. It had noted

that the normal period of service on the staff of the WCC was six years, and a maximum nine years starting from the date of the first appointment to the staff. Any extension beyond nine years could be made only by the Central Committee.

2. The Committee recommended and the Central Committee agreed to endorse the following procedures, which had been approved by the Executive Committee in February 1980:

- a) the Executive Committee should itself perform an overall yearly review of staffing and be alerted to possible exceptional cases which may have to be considered well before the time laid down by the Rules;
- b) the commissions, working groups and the Board of the Ecumenical Institute should have as a permanent responsibility the review of their staffing needs; whenever there is a reappointment of staff beyond six years, there should be consultation about the future needs of the sub-units and of the Council as a whole;
- c) after consultation, the General Secretary should propose to the Executive Committee any recommendation for extension beyond nine years to Central Committee; arrangements should be made in such a way that the recommendation is acted upon soon afterwards by Central Committee; this may necessitate extending the person's appointment by the number of months required for fulfilling the rule of review one year before the end of the term of appointment;
- d) it is clearly understood that where there is no recommendation, the staff person's appointment terminates after nine years, and that the matter cannot be raised in Central Committee.

3. As a consequence of the procedures adopted in paragraph 2 (b) above, the Committee recommended the following amendments to the By-Laws of each of the three programme units:

#### *Article III 2 (d)*

The Committee shall:...

- d) *in consultation with the officers of the sub-unit commissions or working groups*, make recommendations to the Central Committee on budget proposals and staff requirements arising from the sub-units.

#### *Article V 5*

The staff of the Programme Unit are appointed *and/or reappointed* by the Central Committee in consultation with the *Officers of the*



*Commissions or Working Groups* of the sub-units *unless existing sub-unit By-Laws* stipulate otherwise.

Action on this recommendation was postponed until the official one month's notice had been given to the Unit Committees.

### **III. Relations with regional ecumenical bodies**

1. The Committee had considered the report submitted to the Committee on the General Secretariat and had noted with approval the excellent letter sent to regional ecumenical organizations on 30 April 1980.
2. The Committee recommend and the Central Committee agreed :
  - a) that the WCC examine its relationships with regional bodies in the light of the specific conditions pertaining in each region, in preference to a standardized relationship with all such bodies ;
  - b) that the member churches of the WCC be informed of this matter, in a manner agreed upon with the regional bodies, and asked to respond to the issues raised in the letter of 30 April 1980 and to advise the WCC of their views.

### **IV. Department of Communication**

The report on the realignment of the department had been received. A new four-part structure had been established which promised to provide a more clearly rationalized base for organizing the department's work. The importance of the work of the Communication Department for the Council was underlined and Committee members were encouraged to see how the General Secretary had developed the theme of the WCC as a community of communication in his address to the Central Committee. This theme was seen as deserving further development, especially up to and during the Vancouver Assembly. It was suggested that communication become a sub-theme for the Assembly itself and that time be reserved on the Assembly agenda for plenary presentation on the subject.

The language service of the Communication Department drew the special attention of this Committee. Members felt that the multilingual commitment of the WCC had decreased rather than increased since Nairobi and that too often in WCC events during this post-1975 period, financial pressures had led to inadequate language services.

A new sensitivity to the fact that the oikoumene does not speak English as its mother tongue was strongly urged by the Committee as preparations are begun for the Vancouver Assembly.



Increasing urgency for appointing a Spanish translator to the staff of the language service was endorsed by the Committee. (The volume of translation into Spanish had increased from 18,000 words in 1975 to 280,000 words in 1979, yet the Council remained entirely dependent on free-lance services for this work and could not ensure any effective quality control.)

Concerning the use of English by the World Council, the Committee urged the Department to take new steps in helping its constituency to understand and improve the "ecumenical English" currently employed in Council publications and statements.

*The Ecumenical Review* had received the special attention of the Committee. The Executive Committee in 1979 had recommended the continuation of this publication through 1980 so that new ways of organizing the periodical could be found. The Committee had strongly endorsed the need to continue *The Ecumenical Review* as a serious theological quarterly and an indispensable organ to reflect the whole span of the World Council's life. It was seen to have an especially important role in preparations for the Assembly. The Committee had felt that special care should be taken to ensure that the editorial committee that guides the periodical be widely representative of all interests and programmes of the Council.

The Committee recommended and the Central Committee agreed :

1. That *The Ecumenical Review* continue publication up until the next Assembly through the services of an outside consultant who would work with the support of a representative editorial committee appointed from within the World Council's structure ; that responsibility for necessary additional editorial support, production and distribution services be lodged within the Communication Department ; that appropriate financial provision for these services be made in the Communication Department budget as from 1981 ;
2. That appropriate steps be taken to employ a full-time Spanish translator in the language service ;
3. That the Assembly Planning Committee consider :
  - a) that in planning for the Vancouver Assembly in 1983, space be reserved for a plenary presentation on communication and that this also become a major concern for the whole Assembly ;
  - b) that the exploration of this concern (already begun in the Department's work on the churches' response to the debate on the New World Information and Communication Order, and the General Secretary's concept of the WCC as a community of communication) be continued in as wide an ecumenical context as possible, paying special regard to Roman Catholic participation.

## V. Joint Working Group

The report on the relationships with the Roman Catholic Church and the activities of the Joint Working Group had been presented by Mgr Basil Meeking, the Vatican co-secretary of the JWG. In his introduction to the report, Mgr Meeking had stressed the significance of the continuing collaboration between the Roman Catholic Church and the WCC in the work of various sub-units and a series of consultations and conferences that had demonstrated important Roman Catholic involvement. Mgr Meeking had described the participation of Roman Catholics in preparations for the CWME conference in Melbourne and suggested this experience might provide some useful models for Roman Catholic participation in preparations for the Vancouver Assembly.

This emphasis on collaboration at the level of units and sub-units throughout the Council had been discussed by the Committee who supported this direction but suggested that some new form of structural expression should be evolved to recognize and strengthen the various partnerships. Such a structural expression was seen to be all the more important in view of the Joint Working Group's decision not to renew the mandate of SODEPAX which up to now had been the most visible expression of Roman Catholic/WCC collaboration in the field of social thought and action.

The Committee recommended and Central Committee agreed :

1. That the report on relationships with the Roman Catholic Church and activities with the Joint Working Group be received ;
2. That the studies now completed "Towards a Confession of the Common Faith" and "Common Witness" be widely circulated among the churches for study and response ;
3. That the Joint Working Group concentrate on finding ways of giving visible expression and structure to the various forms of collaboration between the WCC and the Roman Catholic Church, especially in the field of social thought and action ;
4. That the Joint Working Group seek and communicate other signs of ecumenical encouragement that will speak powerfully of the growing understanding between the WCC and its member churches and the Roman Catholic Church, while remaining sensitive to the problems involved in the relationships.

## VI. New York Office

Apart from fund-raising, the main work of the New York Office lay in interpretation of the WCC's work and education about ecumenical affairs.



The Committee noted that these were tasks which were of vital importance in many areas of the world and recommended :

- a) that the staff of the New York Office be encouraged to share their experience, methods and expertise in these matters with other areas of the world ;
- b) that the staff of the New York Office should be open to requests for service on the part of member churches in the region ;
- c) that national and regional councils of churches should be encouraged to take on in their own areas the educational and interpretative tasks being performed in the United States by the New York Office.

The Central Committee **accepted** these recommendations.

The Committee requested and the Central Committee **agreed** that the General Secretary and the Assembly Planning Committee give consideration to ways in which the New York Office can play an active role in the preparation of the Assembly and in supporting the Canadian churches in their preparatory work, and also to consider especially what resources may be needed by the New York Office to fulfil these responsibilities.

## **REPORT OF THE COMMITTEE ON UNIT I: FAITH AND WITNESS**

The report was introduced by Ms Oduyoye.

### **Introduction**

1. The Unit I Committee had heard with satisfaction that the five Sub-units had continued to work closely together not only in staff cooperation but in common programmes, shared funding and a growing sense of integrity, interdependence and complementarity. Collaboration in many areas with the other two programme units was also being continued.
2. The Unit staffing had seen various changes. The new director of Faith and Order, Dr W. Lazareth and other new programme staff and consultants in Sub-units had been warmly greeted. Deep appreciation had been expressed to staff who were about to leave, notably Dr S. J. Sammartha, Director of DFI and Ms Ruth Sovik, Deputy Director of CWME.
3. The Unit I Committee had recognized that the work of its Sub-units involved in many areas ongoing studies, tasks and relationships with the churches and the world. It was assumed that these would be sustained and enriched in the process of Assembly preparation which should call forth specific contributions from Sub-units individually and collectively.

## I. Faith and Order

The report on Faith and Order was presented by Prof. Nissiotis.

1. The Unit I Committee requested and the Central Committee **agreed** to receive with appreciation the report of the Sub-unit on Faith and Order.
2. The Unit I Committee, welcoming the Executive Committee's decision (1979) to allow the Faith and Order Commission to hold its next plenary meeting in January 1982, requested and the Central Committee **agreed** to give its enthusiastic support to the intention of the Faith and Order Commission to hold that meeting in Latin America.
3. The Unit Committee, having received a progress report on work done by the Steering Committee of the study on baptism, eucharist and ministry, requested and the Central Committee **agreed** to note that reactions from the churches were being collated with a view to (a) further comments by the churches, and (b) general comment at the 1983 Assembly.
4. The Unit I Committee, having expressed appreciation for the report of the study on the Community of Women and Men in the Church (CWMC) which had been carried out under the direction of Dr Constance Parvey, and having noted that the international consultation which would be held at Sheffield, 10-19 July 1981, would highlight the ongoing process of the Community study and help in consolidating the findings of its local groups and regional and specialized consultations, urged the Central Committee to ensure that the study's results be incorporated into preparation for the Assembly in Vancouver. The Unit Committee had expressed deep concern that ways and means be found to carry the results of the Community study as efficiently as possible to the 1983 Assembly and into the life of the churches. Unit I, in consultation with Unit III, recommended that responsibility for the follow-up of the concerns of the study on the Community of Women and Men in the Church and the reflection of the study in the Sixth Assembly be lodged in the Faith and Order Sub-unit. This was **agreed**.
5. The Unit Committee having received with appreciation the progress reports of the studies "Towards Unity in One Apostolic Faith" and "The Unity of the Church and the Unity of Humankind", requested and the Central Committee **agreed** to affirm that the development of these studies (e.g. the preparation of study plans and methods) is an integral part of the ongoing work of the Faith and Order secretariat.



## II. World Mission and Evangelism

The report on CWME was presented by Pastor Maury.

1. The Unit I Committee requested and the Central Committee agreed to receive with appreciation the report of CWME and to invite the Commission to assess their ongoing work in the light of the findings of the Melbourne conference on "Your Kingdom Come".

2. The Unit I Committee requested and the Central Committee agreed to receive and welcome the report of the World Missionary Conference held in Melbourne and to express its gratitude to the Australian Council of Churches and to the Australian churches for the warm hospitality extended to all participants. The rich interplay between the local churches and the delegates was to be commended as a very profitable experience and should be taken into account in the organization of similar ecumenical events.

3. The Unit I Committee requested and the Central Committee agreed to commend the reports of the Melbourne conference to the churches for their study and implementation. CWME should assure the wide circulation of these reports in regional and national languages, and should stimulate and support the production of popular versions and regional and national interpretations.

4. In view of (a) the immediate connection between the announcing of the Kingdom of God and the proclamation of Good News to the poor, and (b) the conviction that its relation to the poor should be a clear priority for the churches in the immediate future, the Central Committee was requested to encourage CWME to enter into an intensive dialogue with churches, Christian communities and missionary organizations around questions like :

- a) How does our evangelistic proclamation incorporate the promises and demands of the justice of the Kingdom? How does our involvement for the Kingdom in the struggles of the world incorporate a dimension of witness?
- b) How do the "churches of the poor" or Christian communities of the poor, both in rich and in poor countries, fulfil their evangelistic vocation? What do we learn, for our missionary obedience, of the amazing reality of the gifts of the Spirit in the churches of the poor?
- c) How do churches in communities without material poverty fulfil their evangelistic calling?
- d) The majority of those who do not know the story of Jesus are poor. How do we relate our Lord's missionary sending — Matt. 28:20 — to

the injustice done to the poor of the earth by our lack of missionary commitment? And how does our Christian life-style add, or subtract, credibility to the proclamation of the Gospel in the world?

There was considerable discussion on this section. Bishop Cannon stressed that we needed to improve the lot of the poor without discriminating against the rich. Salvation was for everyone. Protopresbyter Borovoy agreed that salvation was for all, including the rich, but said it was clear from the Gospel that wealth connected with social injustice excluded salvation. Social justice and witness must go together. Bishop Kibira said the word “poor” should be defined in both the material and spiritual senses. Pastor Maury, in reply, said it was not surprising that the discussion had taken place. The Central Committee had picked on the central point of the Melbourne message. The text did not exclude anyone from the Gospel. The call was to all. But there was a special concern for the poor and a special challenge to those who lived in comfort off the labour of others.

The Central Committee **accepted** the recommendation of the Unit Committee.

5. The Central Committee was requested to receive the recommendation of the Melbourne conference concerning non-violence and commend to the General Secretary that in the process of Assembly preparation this issue be once again carefully considered.

“We are aware that Christians today choose different ways to resist violence. We wish to affirm the practice of non-violence as an inalienable part of the Christian obedience, and we call on the churches to provide support for all those who commit themselves to the life of non-violence. In certain cases redemptive and vicarious suffering as that of our Lord may have to be chosen by his followers to counteract violence by suffering love — the way of the cross. Nevertheless there are situations in which Christians find their communities involved in violence and in these circumstances, without identifying totally with any political movement, the churches should act out in concrete forms their solidarity with those Christians and others, who become involved in counter-violence to become free from the unbearable violence of the oppressors. It is necessary for all to take into account that the global threat caused by increased militarism may in the years ahead give added importance to the option of non-violence.

“The difference just described which separates Christians regarding the morality of violence is not a complementary harmony but an unresolved ecumenical debate, which this conference has not studied directly. The urgency of this debate is increased by political developments of recent years. We urge the WCC to give priority to direct study of this problem.” (Section 4, 11)



In the discussion of this paragraph Dr Russell expressed appreciation that the statement recognized differences of opinion. The WCC sought to follow the way of non-violence whenever possible. Prof. Barkat referred to the study on "Violence and Non-violence in the Struggle for Justice" undertaken by the Rev. David Gill in 1973. The General Secretary indicated that the issue could be taken up in relation to the Assembly in the context of the study on political ethics, questions of power and racism in the 1980s.

The Central Committee accepted the recommendation of the Unit Committee.

6. The Central Committee was requested to approve the proposed change in the CWME Constitution to read as follows:

"The membership of the conference shall be established by the Central Committee of the World Council of Churches on the recommendation of the CWME Commission prior to each world conference. These persons shall be named in the following ways:..."

This was agreed.

### **III. Programme on Theological Education (PTE)**

The report on PTE was presented by Mr Nacpil.

On the recommendation of the Unit Committee, the Central Committee agreed:

1. To receive with appreciation the PTE report on its activities in the last 19 months;
2. To receive the report on the Manila consultation on "The Meaning of Ministerial Formation", which is a part of a study to explore the various models of ministerial formation in an ecumenical and global perspective, and commend it to the churches and their theological education agencies for their study and comment;
3. To receive with appreciation the progress report on the forthcoming "European Consultation on Theological Education" in Herrnhut, GDR, in October 1980 in the preparation of which both the Conference of European Churches and the Roman Catholic Church have been valuable partners;
4. To receive with appreciation the information that plans are under-way for holding a consultation in the North American continent on the issue of "Global Solidarity in Theological Education" in conjunction with the PTE Commission meeting in July 1981.

The Unit I Committee requested the Central Committee to register the response of the Unit I Committee to the proposal of the Executive Committee to transfer PTE to Unit III as follows:

- a) Unit I supports encouragement of greater and more effective coordination and cooperation both within a unit and between or among units; much has already been achieved in intra-unit cooperation, but much more can be done in inter-unit collaboration;
- b) Unit I also supports the need to balance the distribution of work among the units of the WCC; the proposal to transfer PTE to Unit III is in line with this; the Unit feels, however, that any redistribution of work merits further study and must await the holding of the next Assembly from which it is expected, that new programmes and directions will emerge; it would seem wise, therefore, to postpone any decision on restructuring until the Central Committee meeting following the next Assembly, and to refer the proposal to transfer PTE to Unit III back to the Executive Committee for further study;
- c) PTE reiterates its commitment to cooperate with the churches in their effort to promote theological education of the whole people of God and in their desire to see "education whole"; secondly, PTE pledges itself to intensify collaboration with educational programmes in the WCC.

Discussion on this item was deferred until the matter was presented by the Committee on the General Secretariat (see page 23).

With regard to the forthcoming Sixth Assembly of the WCC, the Unit I Committee requested the Central Committee to ensure that theological education schools and agencies, their students and faculties, be engaged in the preparation for the Assembly both by involving them in visitation plans and encouraging them to study the Assembly themes.

This was agreed.

#### IV. Church and Society

The report on Church and Society was presented by Metropolitan Gregorios.

On the recommendation of the Unit Committee, the Central Committee:

1. Received with appreciation the report of Church and Society and registered its warm response to the appeal to the churches from two distinguished representatives from the scientific community



(Prof. Ajakaiye of Nigeria and Prof. King of the USA) who affirmed the need for help from the churches in facing the ethical issues raised by science and technology;

2. **Received** with appreciation the Report of the world conference at MIT, "Faith and Science in an Unjust World" (1980) and commended it to the churches for their study and action; the Central Committee **noted** that many member churches were already taking up the issues raised by the conference and that the Sub-unit on Church and Society would make periodic reports to Central Committee on the ongoing discussion in the churches;
3. **Received** the report of the Working Committee on Church and Society\* containing proposals for the follow-up of the conference; it endorsed the overall plan proposed in this report and the time schedule outlined therein;
4. **Agreed** that Church and Society be encouraged to give priority to the following six themes:
  - the world debate about energy options;
  - science for peace;
  - biological manipulation of life;
  - the political-economic and technological implications of sustainability for the JPSS;
  - theological issues in relation to humanity, nature and God;
  - science education;
5. **Commended** these concerns to the churches with the following specific requests:

*The world debate about energy options*

- a) the Central Committee endorses the call to the heads of governments by the WCC conference on "Faith, Science and the Future" for an immediate five-year moratorium on the construction of new nuclear power plants to enable the overall risks, costs and benefits of this energy option to be properly evaluated in public debate; and asks the member churches of the WCC to study all the recommendations on energy adopted by the conference;

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\*The report appears in *Anticipation*, No. 28, October 1980.

(The Unit Committee had originally recommended “that the Central Committee ask the member churches of the WCC to study all the recommendations on energy of the conference at MIT, including the recommendation on the moratorium on new nuclear power plants”).

On a motion by Ms van der Veen, this wording was amended to read as above. This motion was seconded and, after discussion, was carried by a vote of 43 for, 39 against, with 12 abstentions. The amended action was then **adopted** by 46 votes to 34, with 12 abstentions.)

- b) the Central Committee urges churches to encourage a debate in all countries and to discover for themselves the most effective ways to implement these recommendations in their own activities;
- c) the Central Committee takes note of the series of consultations being planned in Third World countries on the theme: “Just Energy Policies for Sustainable Societies”;
- d) in the light of these discussions the Central Committee requests Church and Society to present an assessment of the energy debate to the Central Committee in 1981.

### *Science for peace*

The Central Committee urged Church and Society to cooperate with the proposed WCC international panel of experts in working on the following issues of science and disarmament:

- a) the ways in which science and technology contribute to the arms race and the way in which the legitimate human purposes of science and technology are distorted by being in the service of militarism;
- b) to explore ways in which the transition can be made from military use to peaceful use for the benefit of humanity;
- c) the facts about the development of new weapons and their effects on national security and economic development;
- d) the consequences of the use of nuclear weapons, whether for “limited” or all-out nuclear conflict;
- e) the environmental, biological and social hazards of the production, storage and replacement of nuclear weapons.

Central Committee asked Church and Society to call specific attention in the churches to the section in the 1979 conference report on “Military Technology: Issues of Power and Peace”.



### *Biological manipulation of life*

The Central Committee approved the plan outlined in the report of the Church and Society Working Committee to establish an advisory group on biological manipulation of life. The purpose is to advise the churches on the ethical implications and social consequences of the rapid developments in genetic and biochemical manipulation.

### *The political-economic and the technological implications of sustainability for the JPSS*

The Central Committee approved the plans for a consultation on the social, economic and technological implications of the concern for sustainability within the overall ecumenical participation in the struggle for a just, participatory and sustainable society. This should include: (a) evaluation of the implications for political-economic thought of the ecological crisis; (b) the theological, ethical and social evaluation of the meaning and conditions of work in a time of economic distress and rapid technological change, and (c) the ideological implications of scientific theory in the social sciences, especially in economics and sociology.

### *Theological issues in relation to humanity, nature and God*

The Central Committee approved the plans for a study seminar organized by Church and Society in cooperation with Faith and Order and DFI to undertake:

- a) the organization of a consultation in Asia (and possibly in Africa) of religious thinkers, philosophers and historians of science as well as natural and social scientists to discuss the relation between religion and science/technology; this consultation should be organized in cooperation with the Christian Conference of Asia;
- b) to organize an international study seminar of Christian theologians, natural and social scientists, and historians and philosophers of science to examine the different Christian views on:
  - the understanding of reality and the inter-relationship of God, humanity and nature;
  - the nature of knowledge, the ways of knowing reality in science and in faith/worship;
  - the ways of changing reality and the nature of our Christian ethical responsibility.

The staff were requested to keep in mind the recommendation of the MIT conference that “a series of theological papers be produced to make

theology understandable in scientific circles; and to correct the superficial accounts of the enmity between science and faith which sometimes influence textbooks and popular understanding in many countries, and to display the more profound relations that actually exist between them”.

It also noted that the discussion of these questions in socialist countries as well as in the Orthodox tradition could make important contributions to the discussion.

### *Educational implications of science and technology*

The Central Committee noted with appreciation the work begun with science students at the conference in Boston, and generally approved the recommendations of the conference as well as of the science students' own meeting on the need for the churches to be concerned about the social and ethical dimension of science education. The Committee noted that Church and Society would work with the WSCF and the Youth Department of the WCC to promote interdisciplinary seminars and dialogue with faculty and students on the social responsibility of science. The programme should also include similar seminars for theological students and faculty and Christian educators to promote understanding of the thinking and practice of science and the challenge this poses to formulations of faith and social ethics.

### *6. Change of sub-unit name*

The Unit I Committee had considered the proposal for a change in the name of the Sub-unit, as a means of avoiding the exaggerated expectations from the Sub-unit. It was recognized also that the word “science” in the name of the Sub-unit would facilitate contacts with the scientific community. The proposal for an immediate change to “Church, Science and Society” did not however meet with the approval of all, since it would limit the scope of the Sub-unit with its long history and record. It was therefore recommended that the matter be considered again at the next Central Committee in the light of further discussions.

## **V. Dialogue with People of Living Faiths and Ideologies (DFI)**

The report on DFI was presented by Prof. Mulder.

1. On the request of the Unit Committee, the Central Committee agreed to receive with appreciation the report of DFI noting the continuing need for the WCC to foster neighbourly relationships with people of living faiths and ideologies by deepening not only the intellectual and practical but also the spiritual dimensions of such dialogue.



2. Noting that further theological reflection among Christians on Christian-Muslim relations was proposed for DFI in cooperation with member churches and the Vatican Secretariat for non-Christians, possibly with a view to preparation of guidelines for Christian-Muslim relations, the Unit I Committee requested and the Central Committee agreed to commend to member churches for study and action the report of the conference held in Mombasa, Kenya, in December 1979 on "Christian Presence and Witness in Relation to Muslim Neighbours" and the Recommendations on Christian-Muslim Relations (Appendix V).

3. The Unit I Committee requested and the Central Committee agreed to approve the DFI programme plans for 1980 and 1981 in such areas as Christian-Jewish, Christian-Muslim and Christian-Hindu relations as well as the concern for ideologies, as proposed by the DFI Working Group in April 1980; these plans included the holding of a further DFI Working Group meeting in December 1981.

4. The Unit I Committee requested and the Central Committee agreed to authorize DFI, in cooperation with other appropriate sub-units and with member churches and councils, to organize a multilateral dialogue to be held in 1982 between people of various faiths and ideologies; the main purpose of such a meeting would be to elicit the contributions, responses and insights of such neighbours concerning some of the issues to the Sixth Assembly as well as interpreting these issues to them. Such a meeting could be of crucial importance in preparing for the attendance of guests of other faiths at the Sixth Assembly.

5. Accepting the challenge of the Sixth Assembly's being held on the rim of the Pacific, the Unit I Committee further requested the Central Committee to authorize DFI, in cooperation with other appropriate sub-units and with member churches and councils, to arrange a small consultation to be held in 1982 or 1983 among Christians concerned with the indigenous religions and cultures of the Pacific, the Americas, Australasia and East Asia with a view to their preparing suggestions and materials concerning styles of community and spirituality, encounter and worship, for the Sixth Assembly. This was agreed on the understanding that there would be clarification and coordination with the plans of Unit III (see page 79).

6. On the recommendation of the Unit Committee, the Central Committee adopted a tribute to the work of Dr Stanley J. Samartha, who was leaving the WCC staff after 12 years' service.

The Central Committee received the report of the Unit I Committee.

## REPORT OF THE COMMITTEE ON UNIT II: JUSTICE AND SERVICE

The report of the Committee on Unit II was introduced by Prof. Barkat.

### I. Staff report

The Unit Committee had considered the staff report on activities in the five Sub-units and recommended that the Central Committee receive the report. This was agreed.

### II. The Church and the poor

A. The Unit Committee had received with appreciation the CCPD study document "Towards a Church in Solidarity with the Poor" as well as the Central Committee document on the same theme.

B. The Unit II Committee wished to highlight the following aspects of and comments on the reports and discussions on the Church and the poor.

Since its inception ten years ago, CCPD has continued to grow in its understanding about the meaning of development and what is required to overcome mechanisms of injustice and underdevelopment. In this connection, poverty is a major problem to be confronted in the churches' participation in development.

A new decade has just begun and very soon the international community of nations will focus their attention on perspectives and possibilities of a new development decade. Unfortunately, previous experiences of this kind have been unsuccessful. Though it is true that economic growth has been achieved in most countries of the world, it is also true that this process has been characterized by unevenness: the economic growth produced has mainly been appropriated by those who already have, to the detriment of those who have not.

Almost all countries of the world have their own poor and oppressed. In the rich countries of North America, Europe and Australasia, those who suffer from material poverty are a small minority, but those who are discriminated against and marginalized are a much larger one. However, the bulk of the world's poor and oppressed live in the countries of the Third World. It is in their lives that the acuteness of poverty and oppression is more blatantly manifest. And they form the large majority of the Third World population — more than half of humanity.



The issue of who the poor are needs to be clear. The poor are those who are deprived, whose basic human needs are unsatisfied. When people do not have access to adequate food, health, housing, education, and jobs, when they face personal and social insecurity, they live in a situation of poverty. This cannot be accepted, especially in light of the fact that as the plight of the poor is worsening, a minority (at international and domestic levels) are accumulating mountains of wealth. This contrast between affluence and poverty is a cry unto heaven.

Beside the situation of material poverty, mention must be made of the growing spiritual impoverishment, especially in rich sectors of society. The growth of self-centred consumerism together with ever-increasing production and lack of concern about the future of human and natural resources and the needs of one's neighbours, especially the poor, is at once the essence and practical consequence of spiritual impoverishment.

The Church of Jesus Christ is a sign of the new humanity that God will create through redemption and spiritual renewal. Nevertheless, we have to recognize that the marginalization of the poor is often manifested in the life of ecclesiastical institutions. Churches in different places are responding to the poor in different ways.

In many places churches are becoming aware of the challenge that the poor present them, not only in terms of the need for the churches to be involved in development but also in the need for them to bear faithful witness to the faith. Some churches are beginning to recognize "God's preferential love for the poor". As Professor Miguez-Bonino suggests: "... it would be difficult for anyone to deny that dominant tradition attested in the sacred scriptures affirms God's particular concern for the poor, the downtrodden, the oppressed... this preference cannot legitimately be opposed to the universality of the love of God and of the message of the Gospel. God's love is universal — nobody is excluded — but it is not indiscriminate or mechanically uniform."

Another line in the biblical approach to the situation of the poor is solidarity with the household of God: on the one hand, solidarity with the poor within the community of believers, but on the other, solidarity with the widow, the orphan and the dispossessed outside the community of the faithful. The kind of relationship which exists among the people of God must be a symbol of God's solidarity with human beings. Those churches which concretely express their solidarity with the poor provide signs of hope to the Church and the world, and by their witness they challenge other churches also to express such solidarity. This challenge must be kept before the churches for reflection and action.

C. Taking into account the documents mentioned above and the discussions surrounding these reports, the Unit Committee recommended and the Central Committee agreed :

1. That the document approved by the CCPD Commission, "Towards a Church in Solidarity with the Poor", be submitted to the churches for study, discussion, adaptation to each particular situation, comment and action; it was hoped that discussions of this document would reach into all levels of the churches' life;
2. That in the process of their discussions, actions and reflections, the churches be asked to give particular attention to:
  - a) ways of aligning themselves with the poor, by sharing their efforts for development;
  - b) responding to the WCC appeal (made at the Uppsala Assembly, and later reiterated at the Nairobi Assembly and the Central Committee meeting in Kingston, Jamaica) to contribute with 2% of their annual budgets to support actions of the poor aiming at justice and development;
  - c) continuing theological work that brings attention and openness to theological insights arising out of the search for social transformation to which the poor and oppressed are committing themselves;
  - d) solidarity with the poor in the missionary programmes of the churches;
  - e) organizing programmes of lay and clergy education which explore new methods of engagement in solidarity with the poor as an essential thrust in all processes of ecumenical education;
  - f) commitment to new life styles which express more clearly the values of the Kingdom of God and the reality of Christian love for the underprivileged;
  - g) the call of the United Nations for a New International Economic Order and the CCPD concern in NIEO;
  - h) the particular relationship between poverty and women, women being those who often suffer most from situations of poverty, deprivation and economic exploitation;
  - i) the strengthening of the healing ministry as an expression of solidarity with the poor;
3. That CCPD, in collaboration with the Christian Medical Commission and other Sub-units in Unit II as well as with CWME, continue to



follow up on this study, elicit responses from the churches at the various levels of their organization, and continue to emphasize this theme in preparation for the Sixth Assembly.

### III. Ecumenical Sharing of Resources

The Unit Committee had received with appreciation the report of the study on the Ecumenical Sharing of Resources, which had been recommended by the Review Committee of the Central Committee in 1976. It wished to record its thanks for the considerable work which had gone into the preparation of this significant document, under the leadership of CICARWS. Because of the importance of this approach to the sharing of resources, it recommended and the Central Committee agreed:

1. To adopt the Message of the Ecumenical Sharing of Resources report (Appendix VI), and request that each member church give the Message the widest possible circulation, where appropriate, to each local congregation; (it noted, also, the availability of the accompanying study guide, *Empty Hands*, commending its use along with the Message);
2. To encourage national and regional ecumenical bodies to participate actively with the churches in their study of issues raised in the ESR document;
3. To urge that, as a manifestation of the sharing of resources, member churches share with one another and with the Council the results of their experiments and experiences with the kinds of ecumenical sharing advocated in this document;
4. To direct that within the World Council of Churches all three Programme Units should reflect together on the implications of the ESR study for their ongoing processes and programmes, noting that some detailed recommendations applicable to various units and sub-units have been included in the study document; special emphasis should be given to the sharing of persons as the most valuable resource of the churches;
5. To advise that responsibility for implementing this overall recommendation should be lodged in a continuing and representative staff group from the three Programme Units.

### IV. Combating racism in the 1980s

In presenting this section of the report, Prof. Barkat stressed that the national, regional and world consultations should be seen as one process.

Canon Elliott criticized the procedures at the Netherlands world consultation and expressed his regret that he would have to abstain from voting. There was, he said, no acknowledgment in the consultation report of the deep concern felt by many Christians about the Special Fund or recognition of the tragic consequences of the use of violence to achieve political ends. The Church must not be committed to justice in isolation from mercy and reconciliation. WCC statements should try to reflect the differences among the churches not only on theological issues but also on social, moral and political problems.

Ms Skuse and Mr Brown spoke in defence of the procedures at the Netherlands consultation. Commissioner Williams and Bishop Lønning pleaded for more recognition of minority views. Mr Price spoke of the feelings at the Amsterdam meeting and its plea for a statement to declare as a fundamental matter of faith that the doctrine of apartheid is a perversion of the Christian Gospel. Dr Crumley regretted that some of the recommendations mixed normative issues with strategic considerations. Dr Russell supported both Dr Crumley and Canon Elliott and proposed that a new clause on violence and non-violence be included. Archbishop Scott questioned Dr Russell's unqualified condemnation of violence. Dr Held said his church had been involved in the consultative process, which had created an awareness of the problem in his country. The issues had to be approached in penitence. There were still, however, many opinions about the Special Fund. Bishop Kibira supported the view that condemning apartheid is a matter of faith. Ms Johnston referred to "the community of understanding" in regard to the consultation procedure in Amsterdam, which was not strictly as described. Dr Cragg stated the position of the Methodist Church of South Africa, which did not reject the PCR but questioned the criteria and operation of the Special Fund. Dr Held requested that the three resolutions on action by the WCC be voted upon separately: his church would like the criteria of the Special Fund to be worded differently and could not recommend that church tax money be given to the Special Fund. Dr McCloud spoke of his difficulties with PCR but affirmed that it was in the cases where the Church really stood behind the oppressed that it became most relevant.

The Central Committee **received** the report on combating racism in the 1980s and **adopted** its recommendations as follows:

*A. An agenda for all the churches*

The Central Committee **received** the reports of the consultation process on the role of the churches in combating racism in the 1980s, which was set in motion by resolution of the Central Committee in January 1979.



This process had in the past eighteen months been carried out in consultations held in Africa, Australia, Britain, Canada, the Caribbean, Europe, Latin America, the Middle East, the Netherlands, New Zealand, Sri Lanka and the USA. It had culminated in a world consultation held by the WCC in the Netherlands, June 1980.

The Central Committee:

- a) expressed deep gratitude for the prompt and widespread response by the member churches to the call for consultation at national and regional level;
- b) commended to the member churches for wide distribution and careful study both the reports of the national and regional consultations and the report of the WCC world consultation;
- c) called attention to the background papers prepared for those consultations which contain important supplementary resource material for the thorough study of racism.

The Central Committee noted that from this consultation process the following issues had emerged as requiring greater emphasis and response as part of the total commitment to combat racism in the 1980s:

- a) the all-pervasive and diverse nature of racism: there is no society that is intrinsically immune to the cancer of racism; it manifests itself in many different forms, including tribalism, caste and discrimination against people of any different ethnic origin;
- b) the infection of the churches themselves with racism: the churches in their structures and practices too often reflect the sins of the societies in which they are set;
- c) the interlocking of racism and political and economic domination: combating racism means confronting the realities of the international economic order, the struggle of the superpowers for supremacy and the repressive apparatus employed in the interests of so-called "national security".

Yet in the midst of a worldwide escalation of racism there were grounds for hope in:

- a) the progress being made by the oppressed towards their liberation: in all consultations oppressed people reported on the struggles in which they are engaged, demonstrating a higher level of awareness, a greater organizational capability and a stronger sense of international solidarity;

- b) the increasing participation of churches and Christians in the combating of racism: the conviction that racism is a perversion of God's creation and an obstacle to the churches' mission is being more clearly and strongly expressed and initiatives against racism are receiving increasing support from the Christian community.

In the past 11 years the churches' role in combating racism had been in the world's eyes focused primarily in the WCC's own Programme to Combat Racism. As we entered a new phase, it must be made evident that this combat had a high priority on the agenda of all churches in their witness to the Gospel of Christ.

Therefore the Central Committee:

- a) called on member churches to declare as a fundamental matter of faith that the doctrine and practice of apartheid is a perversion of the Christian Gospel (through a confession of faith, covenant, "status confessionis" or equivalent commitment);
- b) urged member churches, in obedience to their faith, to examine in penitence their own involvement in racism, wherever and in whatever form it occurs;
- c) invited member churches to match their actions to the following imperatives which have come from the consultations:
  - listen to the racially oppressed; they define the direction of the struggle;
  - support organizations of the racially oppressed, respecting their self-reliance; make available money, land, resources and publicity;
  - encourage research programmes; give priority to research conducted by the racially oppressed;
  - reject apartheid; support sanctions against South Africa and work for the withdrawal of investments and bank loans;
  - scrutinize legislation; national security laws, migration laws and their enforcement are often either overtly or covertly racially oppressive;
  - publicize the struggle against racism; encourage the investigation and exposure of racial exploitation and the counteracting of racism in the media;
  - challenge theology; does it merely conform to or does it transcend and help to transform the society it comes out of?



- change church structures; they should be more inclusive of all groups in the community they serve and more responsive to them;
- mobilize people in the churches; help them to be effectively active rather than guiltily passive in their opposition to racism;
- internationalize the issues; encourage learning about and linking up with others combating racism in other regions and at the global level.

## *B. Action by the World Council of Churches*

In determining its own action in response to the recommendations coming from the consultation process, the Central Committee noted that:

- a) all consultations without exception had recommended that the present mandate of the Programme to Combat Racism be reaffirmed;
- b) the criteria and functioning of the Special Fund had been extensively discussed and after consideration of the criticisms it had evoked, the Special Fund in its present form had been commended by an overwhelming majority;
- c) some consultations, including the world consultation, had recommended that PCR's areas of attention be widened to emphasize other forms of racism as well as white racism;
- d) the process had facilitated closer cooperation between member churches themselves, as well as between member churches and the PCR; churches, national and regional councils had indicated their determination to accept increased responsibilities in the field of racial justice;
- e) while the national and regional consultations allowed particular insights to be gained, the holding of a final world consultation had enabled these to be drawn together and some world perspectives developed;
- f) the personal encounter with oppressed peoples had radically changed the perception of many participants in the consultations, who would never again see opposing racism in merely academic terms.

In the light of these considerations the Central Committee resolved:

- a) to reaffirm the Programme to Combat Racism;
- b) to continue the Special Fund under its present criteria, and through the Executive Committee to work with the PCR Commission in maintaining the Fund's effectiveness as an instrument of the whole programme;

- c) to commend to the member churches increased support for the PCR's operating budget, its Programme Project List and the Special Fund.

There was one abstention in the vote on the first resolution, 7 on the second and 6 on the third.

In order to implement the recommendations coming from the consultation process the Central Committee requested the PCR:

1. *To assist national and regional church initiatives*

By providing or facilitating:

- analyses and information about specific situations;
- ecumenical team visits to areas requiring particular attention;
- contacts with racially oppressed groups;
- international contacts to help widen perspectives;
- financial support.

2. *To be directly involved from a world perspective*

By giving attention to the following issues, relating to all forms of racism:

- a) the economic basis of racism: the churches had become aware that racial exploitation and domination are commonly produced by and reflected in economic practices, including the operation of international monetary systems;
- b) racism and sexism: it had become progressively more clear that women are victimized by racism even more than men are, most notably under the systems of migrant labour and apartheid. The links between racism and sexism, and the role of theology in perpetuating both, require more profound attention;
- c) racial aspects of state repression: legislation on migration, citizenship, crime and security together with its enforcement, will often be systematically oppressive in racial terms, either overtly or covertly; critical examination of these systems was needed, adopting the perspective of the racially oppressed;
- d) land rights: ownership of and access to land was at the heart of the struggle for survival by racially oppressed groups in many continents;
- e) a Charter of Rights: the PCR should work with other groups to secure, through the United Nations, a Charter of Rights for oppressed and minority groups;



- f) apartheid: new developments in the apartheid system, the intensifying struggle conducted by the racially oppressed and the continuing heretical claim made for apartheid as a defence of Christian civilization, all made the situation in South Africa and Namibia a particular priority for the attention of the churches;
- g) theology: work already begun on racism in theology, on the different ways of doing theology and the dialogue between theologians from different regions should be further extended and supported;
- h) education: the role of educational systems, both in entrenching racist attitudes and values and in restricting human development needed to be exposed and corrected;
- i) violence and non-violence: the Council had given proper and prolonged consideration to the question of violence and non-violence (e.g. in the resolution adopted by the Central Committee at Addis Ababa in 1971 and the report to the Central Committee in 1973 on "Violence and Non-violence in the Struggle for Social Justice"); it should give continued study to this matter, recognizing that violence is inherent in evil institutions and systems and as such has to be opposed, whenever possible by non-violent means.

In addressing these issues the PCR should identify and publicize models of positive achievements which contribute to racial justice and with which Christians can identify. Ways also needed to be found of restating that, while taking different forms, the liberation of the oppressor and of the oppressed were interdependent. Both were trapped in a spiral of fear and repression: oppressors must be liberated *from* blindness and guilt for a shared life in a more just and healthy community.

### 3. *To take action within the WCC itself*

- a) WCC structures and practices: churches and their agencies had discovered a need to re-examine their own structures and institutional practices for possible racist elements; the same self-examination was therefore required of the WCC itself;
- b) coordination within the WCC: many issues of racism related to and were addressed by other Sub-units and Departments in the WCC (e.g. other Sub-units within Unit II, CWME, Faith and Order, Programme for Theological Education, Office of Education, Women, Communication). The Staff Coordinating Group on Racism, which included representatives of all units and was moderated by the General Secretary, should act in assisting this cooperation.

*Staffing and finance:* Clearly such an enlarged programme carried implications for staffing and finance of the PCR. The Central Committee therefore **endorsed** the request made by the PCR Commission for an extra full-time member of programme staff and **requested** the Finance Committee to find appropriate ways of financing such a post.

## V. International Year of Disabled Persons

This section of the report was presented by Bishop de Souza.

In Unit II the importance of the IYDP was recognized as a priority concern among the churches. The Unit reaffirmed the statement made at the Nairobi Assembly on the Church and disabled persons. The document "Disabled Persons — Full Partners in Church and Society" had been discussed. The Unit Committee recommended and the Central Committee **agreed**:

1. That in view of critiques received and discussion in the Unit, Sections I-III (the text of the document) be referred back to the Task Force on the Disabled in order that further comments could be received, further study take place, and revisions be made; a report of the revised text should be given to the next Executive Committee;
2. That Section IV (Proposals for Action) be adopted and used as guidelines for the continuing work of the Task Force; where the words "physically deficient persons" appear in the text of the proposals, the words "persons with disabilities" should be substituted.

The Unit II Committee recommended publication in popular magazines of the WCC (such as *One World*) of stories illustrating positive steps churches and other groups have taken regarding the problems of persons with disabilities, and that CICARWS give priority to projects of this character during 1981. This was **agreed**.

The Unit Committee had noted with approval that a task force within the WCC staff had studied the accessibility of the Ecumenical Centre building to persons with disabilities. This task force had made recommendations for construction to improve accessibility and the construction for necessary remodelling would begin soon.

As plans progressed for the Sixth Assembly in Vancouver, it should be noted that the Central Committee in Jamaica had requested that the Assembly be held in facilities easily accessible to persons with disabilities.

## VI. SODEPAX

Reports on SODEPAX had been received and considered. On the basis of the information received regarding the need to restructure relations between



the WCC and the Roman Catholic Church in the areas of justice and service, the Unit Committee had agreed:

- a) to approve with regret the termination of the SODEPAX experiment as proposed by the officers of SODEPAX;
- b) to affirm the need for continuing relations between the WCC and the Roman Catholic Church in the areas of justice and service and request that contacts between the two bodies continue in order to explore new forms of collaboration which it is hoped will be established as soon as possible;
- c) to explore new forms of collaboration which might involve different levels of organization (e.g. development agencies, national conferences of bishops, etc.) in the Roman Catholic Church and the WCC family as well as all Sub-units of Unit II;
- d) to maintain a staff position within Unit II in order to do this exploration work;
- e) to express thanks to Fr John Lucal and the Rev. Theo Tschuy for their work and especially to Fr Lucal for the Catholic presence which he represented in the Ecumenical Centre, a presence which should be continued in some way.

The Central Committee received the report of the Unit II Committee.

## VII. Public issues

The section of the report of the Unit II Committee dealing with public issues was presented by Mr Thompson.

### A. *Human rights and religious liberty*

On the recommendation of the Unit II Committee, the Central Committee agreed to receive with appreciation the "Study Paper on Religious Liberty"\* submitted to the WCC Central Committee for information by the Commission of the Churches on International Affairs at the request of the WCC Executive Committee of September 1979, and:

- a) commended it, along with the Executive Committee statement on religious liberty of September 1979, to the member churches of the WCC for careful study and reflection, with the request that they communicate to the CCIA the results of their own study, reflection, and experiences including that of living with other religious communities, for subsequent collation;

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\*Published in CCIA *Background Information*.

- b) expressed its serious concern about the fact that work on a "Declaration on the Elimination of All Forms of Intolerance and of Discrimination based on Religion or Belief" within the UN Commission on Human Rights had proceeded very slowly indeed, and urged that this work be pursued more vigorously so that an acceptable declaration can be completed without further delays;
- c) encouraged the WCC General Secretary to continue to respond with care and sensitivity to the expressed needs of churches in areas where they are experiencing difficulties as a result of an infringement of religious liberty, assuring him of the support and prayers of the whole ecumenical community;
- d) requested that the General Secretary continue to keep further developments in the issue of religious liberty under constant review and explore the possibility of raising this concern at the Assembly in the context of human rights.

### *B. Threats to peace*

In presenting the statement, Mr Thompson reminded the Central Committee that any action of the Executive Committee was by constitution an action of the World Council of Churches.

Pastor Langhoff proposed that the statement be amended by the addition of the words "including those mentioned in the statement" after the word "peace" in the first sentence. Metropolitan Juvenaly and Archbishop Kirill stated the position of the Russian Orthodox Church. They had believed that the statement adopted at Liebfrauenberg would constitute a basis for dialogue among Christians and assist reconciliation and peace. However, they felt the statement had been misused by the western media and this had created difficulties for their Church. The Russian Orthodox Church had expressed its own position on the Afghanistan question and Metropolitan Juvenaly indicated that its representatives would vote against any amendment to the text presented.

After discussion, the Central Committee **adopted** the following statement:

The WCC Central Committee, in the light of the statement Threats to Peace (Appendix VII) adopted by the Executive Committee of the WCC in Liebfrauenberg, France, in February 1980, expresses its continuing concern regarding prevailing threats to peace, including those mentioned in the statement, and urges that peaceful solutions be sought through negotiations involving the participation of all parties concerned and with all states observing the principles of sovereign equality, mutual security, territorial integrity, respect for the lawful interests of each party, and noninterference in the internal affairs of other countries.



The Central Committee again calls upon the member churches :

- 1) to intensify their engagement in efforts for peace and to collaborate with others working for peace in mobilizing public opinion and promoting education and actions for peace ;
- 2) to examine critically national policies and to challenge them if seen to be contributing to the increase of international tensions ;
- 3) to follow up urgently recommendations made by the Central Committee in 1979 under the Programme for Disarmament and Against Militarism and the Arms Race ;
- 4) to initiate and encourage innovative measures for peaceful resolutions of conflicts.

*C. Statement on nuclear disarmament*

Mr Thompson presented the proposed statement. A number of suggestions for amendment were made and the document was referred back to the Unit Committee for further discussion. At a later session Mr Thompson introduced a revised version of the statement, proposing the omission of the controversial paragraphs. Disappointment was expressed by a number of speakers and Mr Thompson was asked to convene a group consisting of Dr Brouwer, Mr Buevsky, Ambassador Dahlén and Metropolitan Gregorios to reconsider the matter. At a later session Mr Thompson presented the following revised statement which was **adopted** by the Central Committee :

The Central Committee heard the message from the Melbourne conference which spoke of the “clouds of nuclear threat and annihilation” and that from the conference on “Faith, Science and the Future” which reminded it that the gravest danger that humanity faces today is a nuclear holocaust. It is with a great sense of urgency that the Central Committee makes this statement.

Developments in the recent period have brought the world closer to the brink of a nuclear war. Unless the present trends are reversed or immediately halted, a nuclear war is now a distinct possibility. Many scientists are convinced that in the past year the hands of the clock have moved closer to the midnight of nuclear war.

The tension between the USA and the USSR has increased. They have each developed and continue to develop new generations of ever more devastating nuclear weapons. The dangers inherent in the deployment of these weapons within Europe have been heightened by the NATO decision to base new missiles possessing counterforce qualities and exceptional accuracy.

In August 1980 the United States officially announced a new policy which contemplates a “limited” nuclear war. This has further raised the anxieties about a nuclear holocaust. The current weapon programme of the major powers, if not stopped, will pull the nuclear trip-wire tighter. The development of “nuclear war-fighting capabilities” will increase the hair-trigger readiness for massive nuclear exchange at a time when political tensions are increasing all over the world.

Many years ago the USA, the UK and the USSR agreed to negotiate a treaty banning all nuclear tests. Regrettably no draft of such a comprehensive test ban treaty has been presented. Neither China nor France has indicated willingness to enter into such an agreement.

The deliberations at the Second Review Conference on the Non-Proliferation Treaty currently being held in Geneva have highlighted the fact that the nuclear weapon states which have signed the treaty have failed to fulfil their obligations under the treaty to start nuclear disarmament, thus undermining the credibility of the non-proliferation regime.

The Central Committee urges all nuclear powers to :

- freeze immediately all further testing, production and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons ;
- start immediately discussions with a view to making agreements not to enhance the existing nuclear potentials and progressively reducing the overall number of nuclear weapons and a speedy conclusion of a comprehensive test ban treaty.

The Central Committee also urges an early ratification of the SALT-II agreement.

In view of the possibility of nuclear war, the Central Committee urges the Madrid Conference (on European Security and Cooperation) to decide to start negotiations on nuclear disarmament.

#### *D. Guidelines for action on nuclear disarmament*

Mr Thompson presented the guidelines which were **adopted** as follows :

1. In adopting the Programme for Disarmament and Against Militarism and the Arms Race, the Central Committee in January 1979 gave high priority to the issue of nuclear disarmament. The report from the Working Committee on Church and Society, following up the Science for Peace Resolution from the conference on “Faith, Science and the Future”, has called for a “more striking style and high visibility programme”. The Central Committee therefore urges member churches of the WCC to alert people in their countries to



the urgency of the threat of nuclear war and to launch priority programmes of church action in opposition to the nuclear arms race.

2. The Central Committee requests Church and Society and CCIA to arrange jointly an international public hearing on the current threat to world peace with special focus on the increased danger of nuclear war, where authoritative witnesses can be cross-examined in an effort to assess the present situation;

encourages CCIA to continue its efforts to contribute to broad public education regarding present danger of nuclear war;

requests Church and Society to make approaches to bodies representative of the scientific community, its learned societies and institutions at international and national levels to discuss further the nuclear threat to peace and the role of science in bringing it to an end.

3. The Central Committee requests the General Secretary to set up a panel of leading scientists, statesmen, military experts committed to peace, and religious leaders to advise the WCC and the churches on issues related to nuclear disarmament, and to explore the possibility of having a World Day of Prayer and Action in opposition to nuclear war in cooperation with the Roman Catholic Church, other Christian organizations and other religions.

#### *E. Statement on Jerusalem*

Mr Thompson presented the proposed statement. After discussion and amendment, the Central Committee adopted the statement as follows:

1. On the basis of previous WCC statements the Central Committee opposes the Israeli unilateral action of annexing East Jerusalem and uniting the city as its "eternal capital" under its exclusive sovereignty.

2. This decision is contrary to all pertinent UN resolutions. It most dangerously undermines all efforts towards the just solution of the Middle East problem and thus jeopardizes regional and world peace.

3. The Central Committee reiterates the statement on Jerusalem issued by the WCC Assembly in Nairobi, 1975, which stressed that the tendency to minimize Jerusalem's importance for any of the three monotheistic religions should be avoided. The destiny of Jerusalem should be viewed in terms of people including Christians as well as Jews and Muslims and not only in terms of shrines. Therefore, just as the future status of Jerusalem has been considered part of the destiny of the Jewish people, so it cannot be considered in isolation from the destiny of the Palestinian people, and should thus be determined within the general context of the settlement of the Middle East conflict in its totality.

4. The Central Committee calls the member churches to exert through their respective governments all pressure on Israel to withhold all action on Jerusalem, the future of which should be included in the agenda of official negotiations involving Israel and the Palestinian people on self-determination and on the solution of the Middle East conflict.

5. Recognizing that Jerusalem is a focus of the deepest religious inspiration and attachment for all Christians in the world, the Central Committee urges the WCC to undertake an active role in expressing the concerted Christian voice and to aid churches in fully assuming their role as partners in deciding the future character of Jerusalem.

6. The Central Committee also urges the General Secretary to explore, in consultation with member churches in the area and the Vatican, possibilities of trying to find the best solution to the problem of Jerusalem through all appropriate and effective means and ways such as convening jointly or separately international consultations or any other approaches or actions on Jerusalem. The General Secretary should also explore possibilities of consultations with the Muslim and Jewish communities concerned with the future character of Jerusalem in order to seek ways to consolidate justice and human coexistence in the City of Peace.

#### *F. Statement on El Salvador*

The Central Committee **adopted** the following statement:

The Central Committee of the World Council of Churches views with great concern the increasing escalation of repression and violence in Central America, and particularly in El Salvador. Directed for the most part against peasants, workers, intellectuals, civic and political leaders, their popular organizations and the churches, the official harassment, abductions and detention of persons, and other violations of fundamental human rights, have raised strong expressions of protest in El Salvador, in the region and throughout the world.

The Central Committee mourns the assassination of the revered Archbishop of San Salvador, Monseñor Oscar Arnulfo Romero whose martyrdom is a witness to the power of the crucified Christ and a sign of solidarity with the oppressed. It expresses its solidarity with the churches in El Salvador; it notes with alarm the increasing threats against the churches in their efforts to protect and assist the many thousands of peasants sheltered in refuges, the massacre of innocent families attempting to flee the country and the attempts of security



forces to curtail the work of the churches' legal assistance to victims. It expresses its deep concern over the fate of the disappeared, such as the General Secretary of the Salvadoran Student Christian Movement, José Guilherme Castro.

The Central Committee therefore :

1. Calls upon the military authorities of the Government of El Salvador immediately to cease all repressive activity in the country, carried out against the people, against their organizations and the Church ;
2. Affirms its full spiritual, moral, material and economic support to the churches in El Salvador, in the accomplishment of their tasks of solidarity with the people of that country, in their witness to the Gospel and in their pastoral and prophetic ministries ;
3. Adopts and reiterates the statement of participants at the world conference on mission and evangelism of the World Council of Churches, held in May 1980 at Melbourne, Australia, united under the prayer "Thy Kingdom Come", which expresses "our deepest solidarity with the suffering and demands of the people of El Salvador and of all the Latin American peoples" ;
4. Appeals to the nations in the region of Central and North America to abstain from interfering in the internal affairs of El Salvador, so that the people and their chosen organizations may be free to participate fully in the search for a more peaceful, more just and more human society ;
5. Draws attention of the member churches of the WCC, in this respect, to the Resolution on El Salvador adopted by the Governing Board of the National Council of the Churches of Christ in the USA, on 7 May 1980, and particularly to its resolution urging :

"the United States Government :

- a) to halt all assistance to the military and police of El Salvador and to relocate the recently approved military aid of \$5.7 million to medical, economic and social assistance programmes the benefits of which should be distributed in El Salvador by civilian or international agencies ;
- b) to guarantee that it would not intervene directly or covertly to determine the fate of the Salvadoran people ;
- c) to grasp the historic moment and update and transform its traditional policy in Central America by seeking to respond positively to the popular forces emerging in El Salvador."

6. Calls upon the Secretary General of the United Nations and that of the Organization of American States to take urgent steps to investigate the situation of institutional violence in El Salvador, and to mobilize all means at their disposal to support the search for solutions consistent with the aspirations of the Salvadoran people and of their chosen organizations.

*G. Statement on South Africa*

On behalf of the Unit II Committee, Bishop de Souza presented the proposed statement. After discussion and amendment, the Central Committee agreed, with 2 abstentions, to adopt the following statement:

1. Zimbabwe's independence on 18 April 1980 has drastically changed the regional balance of power throughout Southern Africa. This change has resulted in further strengthening the struggle both within and outside South Africa against the apartheid regime. It is highlighted by the increasing number of strikes, school boycotts and bomb attacks on strategic targets (e.g. Sasol refineries).

2. The South African Government is responding to these increased pressures by the so-called "total strategy" which is said to be necessary against a "total onslaught" from "communist forces". This "total strategy" aims at coordinating and controlling all aspects of national life — cultural, economic, military and political — for the purpose of defending and maintaining the present white-controlled power structures. It aims at creating a black middle class, especially in the urban-industrial areas in order to obtain its support for the system, thus undermining black solidarity in the struggle for liberation.

3. At the same time hundreds of thousands of black people are forcefully moved to the so-called homelands where poverty is escalating on an ever-wider scale. These so-called homelands which are given the semblance of political independence are kept economically totally dependent on the white-controlled Republic of South Africa.

4. On the international level, the South African Government promotes the notion of a constellation of Southern African states centred upon South Africa and joined together in the hope of a mutually advantageous economic interdependency and a united resistance to a so-called external communist threat, but with the real aim of dominating Southern Africa.

5. The South African Council of Churches (SACC) requested a meeting of church leaders with the Government to express their views on the situation. The meeting was held on 7 August 1980.



6. The South African Government, which has a fundamental policy of retaining power in the hands of the white minority group, claims that it acts in the name of Christian civilization. This claim demands unequivocal rejection, particularly on the part of churches and Christians everywhere in terms of their faith and loyalty to Christ.

### *Recommendations*

The Central Committee calls upon the World Council, its member churches and all Christians:

7. to declare that apartheid is a sin which as a fundamental matter of faith is to be rejected as a perversion of the Christian Gospel (this may be expressed in terms of a covenant, status confessionis or equivalent commitment);

8. to encourage and support the South African Council of Churches and the churches in South Africa in the exercise of their prophetic ministry and their demand for a fundamental change of the present political system, and continue to express solidarity and fellowship with all those in that country who struggle for a more just society and join prayers with theirs for the peaceful achievement of justice;

9. to press governments and international organizations to enforce comprehensive sanctions against South Africa, including a withdrawal of investments, an end to bank loans, arms embargo and oil sanctions and in general for the isolation of the state of South Africa;

10. to cease any direct, and as far as possible indirect, financial involvement in activities which support the apartheid regime.

11. In view of the above and following upon the recommendations of the world consultation on racism in June 1980 in the Netherlands, the Central Committee also calls upon its member churches to condemn:

- a) the concept of Bantustans and the consequent artificial creation of an urban/rural division of the black population and the use of a black middle class as a buffer;
- b) the "constellation of Southern African states" as envisaged by the South African regime;
- c) the increased repression of people who oppose the system (e.g. detention without trial, torture and killings);
- d) the systematic withdrawal of South African nationality and the benefits of citizenship from black people.

## *H. Statement on Namibia*

On the recommendation of the Unit II Committee, the Central Committee agreed to adopt the following statement :

1. Three years of negotiations between the United Nations and South Africa, between the United Nations and the South West Africa Peoples' Organization (SWAPO) and between the five-nation western contact group (United States, West Germany, France, Britain and Canada) and South Africa have still not resulted in the holding of free and fair elections in Namibia as envisaged by the United Nations plan. The implementation of this plan remains paralysed by South Africa's continued intransigence.
2. In spite of all parties agreeing to the creation of a demilitarized zone between Angola, Zambia and Namibia, and despite some progress on Security Council Resolution 435 (providing for a United Nations controlled cease-fire followed by elections leading to independence) there seem to be more obstacles now in the way of a Namibian settlement than before. These obstacles are :
  - a) the South African demand that SWAPO bases inside Namibia be eliminated ; and
  - b) the South African demand that the United Nations General Assembly position of SWAPO as the authentic representative of the Namibian people be dropped and that "all participants in the political process be placed on an equal footing".
3. In violation of United Nations Decree No. 1 prohibiting the prospecting, exploitation and exportation of Namibian mineral deposits without the consent of the United Nations Council for Namibia, a number of transnational corporations are increasing their exploitative activities in Namibia, including several corporations located in the five-nation western contact group.
4. On 12 June 1980, the South African Government through its Administrator General proclaimed its own version of a unilateral declaration of independence (UDI) by establishing a multiracial twelve-man Ministers Council with executive powers in Namibia. The new Council will be empowered to administer any affairs vested in the Namibian administration by the South African Government.
5. There is an increased South African military build-up and mounting repression inside Namibia. A significant part of this repression has been aimed at the interruption of church activities and the destruction of church property by the South African security forces. Many pastors, church workers and business leaders have been detained



and tortured. In addition, a list of Namibians marked for assassination has been given publication. This list includes prominent church leaders.

### *Recommendations*

6. In view of the above and in following upon the recommendations of the world consultation on racism held in June 1980 in the Netherlands, the Central Committee calls upon its member churches to:

- a) encourage and support the Council of Churches in Namibia and its member churches in the exercise of their prophetic ministry;
- b) observe "Namibia Month" (cf. the entry of Namibia and Zimbabwe in the "Ecumenical Prayer Cycle") in the spirit of ecumenical solidarity;
- c) increase pressure upon the members of the United Nations Security Council, especially those from the west, for a speedy implementation of United Nations Resolution 435 (1978);
- d) support the people of Namibia in their determination to:
  - resist the Bantustanization by the South African government, illegally occupying the country, and affirm the territorial integrity and unity of Namibia;
  - boycott the tribal elections;
  - denounce the exploitation of Namibia's natural resources by some transnational corporations.

Furthermore, the Central Committee:

- e) reaffirms its action taken in 1977 calling upon the churches "to press their governments and the South African Government to comply with the United Nations recognition of SWAPO as the authentic representative of the Namibian people".

### *I. Statement on food in the 1980s*

Dr Brash, on behalf of the Unit II Committee, presented the following statement which was adopted by the Central Committee:

Believing:

- that guaranteed access to a healthy diet is a fundamental human right;
- that food security will continue to be a crucial problem for a large part of humanity in the foreseeable future;
- that despite the positive recommendations of the 1974 World Food Conference (such as internationally-held food reserves) not

enough has been done to prevent the hunger situation from becoming increasingly acute ;

- and that hunger and its associated injustices pose a grave threat to world peace,

The Central Committee wishes to alert public attention to the fact that current policies and trends in food production and distribution (including international trade) result in the scandal of the hunger of millions of people. For example, there are serious dangers of using access to food as a political weapon, the patenting of seed varieties and agricultural processes by companies, the use of food crops for alternative energy sources, the exaggerated concentration on cash crops at the expense of food production, and the continuing failure to implement just land reform. The Committee believes that churches should be more actively involved in effective ways of solving both emergency food shortages and ongoing hunger and malnutrition, whose causes can be climatic, economic, commercial or political, and therefore

calls upon member churches in all countries to set up appropriate machinery to monitor the food policies of both their countries' governments and of intergovernmental organizations, as well as the role of transnational companies in agri-business; to compare their findings, and consider suitable action, either singly or in harmony; and to analyse their own role in promoting or protecting people's right to food as the most basic of all human physical needs.

## *J. Pastoral letters*

### *1. Republic of Korea*

On the recommendation of the Unit II Committee, the Central Committee :

1. **Approved** the text of the following letter to member churches in the Republic of Korea and authorized the General Secretary to forward it ;
2. **Requested** the General Secretary to arrange an ecumenical team visit to the Republic of Korea and to take other appropriate action in consultation with member churches in the Republic.

The Presbyterian Church of Korea, The Presbyterian Church in the Republic of Korea, The Korean Methodist Church

Our Brothers and Sisters in Jesus Christ,

The Central Committee of the World Council of Churches, meeting in Geneva, Switzerland, 14-22 August 1980, expresses to its member churches



in the Republic of Korea profound concern at this time of suffering and anguish in the life of your nation.

We thank God for the constant witness of Korean Christians which has been characterized by evangelistic zeal and commitment to justice and basic human rights for all persons. We assure you of the unwavering solidarity and prayerful support of Christians in all parts of the world.

We still hope that the referendum scheduled for October will lead to the restoration of democratic institutions. We trust that the trial of Kim Dae Jung and his co-defendants now in progress will be conducted fairly and openly and, if any of the defendants should be found guilty, that their sentences will reflect not vindictiveness but rather humanitarian concern for the defendants and the entire populace. We earnestly await the release of these defendants and all other political prisoners and detainees.

“May (the Lord) strengthen you, in his glorious might, with ample power to meet whatever comes with fortitude, patience and joy; and to give thanks to the Father who has made you fit to share the heritage of God’s people in the realm of light” (Col. 1 : 11-12 NEB).

In his name,

## 2. *Bolivia*

In the light of the critical situation prevailing in Bolivia, affecting the lives and safety of many persons and the very survival of civic, labour, church and political institutions in that country, the Central Committee **resolved** that a letter be sent urgently to all member churches of the WCC. It would be signed by the General Secretary of the WCC, and by the Moderator and Vice-Moderators of the Central Committee, and would be made public. Its intent would be to call attention of the member churches to the situation in Bolivia and to suggest how they can express solidarity in concrete ways to alleviate and alter the situation.

The Unit Committee had forwarded a draft letter to the Officers of the WCC for their consideration and final action.

### *K. Guidelines and recommendations for future work in regard to the Middle East*

Mr Thompson presented the proposed guidelines and recommendations for future work in regard to the Middle East. After discussion and amendment, the Central Committee **adopted** the guidelines and recommendations as follows:

## 1. *The role of local churches*

The Central Committee gives thanks to God for the historical origin and life and witness of the indigenous churches of the Middle East. Many of them have their roots in the area from apostolic times. Their continued presence and active participation in the whole life of the area, despite all forms of suffering, is a remarkable witness to the faith. Most of these churches today speak ecumenically through the Middle East Council of Churches (MECC) which carries a special responsibility of promoting universal commitment towards preserving Christianity in the lands of the Bible.

Facing today's political and religious developments, the main task of the churches in the region is to secure the continuity of Christian presence to deepen the spiritual quality of their people and to foster Christian unity as an essential dimension of common witness in the multi-religious Middle Eastern societies. In this context it should be recognized that the role of the local churches in the ecumenical movement and in the relationship with Islam and Judaism is of paramount importance to the international Christian community.

Therefore, Middle Eastern Christians continue to witness in their own style and from within their own cultural ethos. Churches outside the region should continue to express their Christian fellowship with the local churches and through the Middle East Council of Churches in their process of spiritual renewal, their search for unity, and their common witness to the resurrected Christ.

## 2. *Christian emigration policy*

Because of the political situation in the Middle East and fears about the effects of the fundamentalist tendencies in Islam and Judaism on the future of society, many Christians are led to leave the region and seek settlement abroad.

The WCC is asked to respond to the local churches' appeal through the following actions:

- a) to participate with the MECC in holding an ecumenical meeting focusing on the emigration of Christians from the Middle East; this meeting should have the purpose of proposing a common policy as well as ways and means to assist the churches in the Middle East in their efforts to deal with the causes of migration and to help their people continue to live and witness in the lands where they always belonged;



- b) to foster programmes aiming at motivating and enabling people to stay in the region; such programmes could include promotion of educational institutions, job opportunities, housing and other pastoral and social services;
- c) to provide more information to member churches on the dynamics of Christian life and witness in the Middle East with the purpose of helping them formulate relevant policies and actions vis-à-vis the Middle East political and religious issues;
- d) to request the member churches in the countries which have already received immigrants from those regions to help these Christians in an ecumenical spirit to preserve and to keep alive their religious and cultural traditions in a strange land.

### 3. *The Cyprus question*

The Central Committee welcomes the news that negotiations between the Greek and the Turkish communities in Cyprus are being resumed. It requests the CCIA to follow closely the developments of the talks and to participate with the MECC and the Church of Cyprus in their efforts to promote understanding between the communities towards a just and peaceful solution of the Cypriot problem.

These guidelines are additions to programmes already approved or being implemented by the CCIA in other areas of concern in the Middle East.

### L. *Indochina*

On the recommendation of the Unit II Committee, the Central Committee adopted the following minute:

1. The Central Committee reaffirms the concern of the WCC for the people of Indochina expressed through the Consortium for developmental programmes in the countries of Indochina, humanitarian programmes and work among refugees. It takes note of the fact that the Indochina Consortium will meet in November, calls for extension of the mandate of the Consortium initially for a period of another year (1981) and for periodic review.
2. Political developments in Indochina, especially the continuing conflicts in Kampuchea, escalation of tension and clashes on the Thai-Kampuchean border and the tensions between China and Vietnam, underline the gravity of the situation in the region. The churches and the WCC should keep the situation under constant review in cooperation with the Christian Conference of Asia, and support efforts for political solutions of the problem in the region.

3. CCIA should continue to provide information and analysis of the developments in Indochina in collaboration with other Sub-units of Unit II.

## REPORT OF THE COMMITTEE ON UNIT III: EDUCATION AND RENEWAL

The report was presented by Principal Engström. He paid tribute to a number of staff of the Unit who had left the service of the WCC since the last Central Committee meeting: Ms Bam, Mr Gill, Prof. Freire and Mr Young. He welcomed Ms Marie Assaad as the new Staff Moderator.

### Introduction

Unit III, together with Units I and II, is seeking the manifestation of a new community where in Christ “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female”... (Gal. 3:27-28). We are all one in Christ who reconciled the world unto himself, and taught us the true meaning of solidarity, mutuality and sharing.

Enabling people to participate in this new community is the main task of our Unit. The people of God, especially children, youth, women, families and the laity — both within and outside the Church — are our primary concern. Our principal role is to listen and learn, to be sensitive to needs and to endeavour to develop in each member the will and ability to participate actively in the search for this community.

Our greatest challenge is the renewal of the Church, including the formation of enablers at all levels: the mutual sharing of knowledge and resources and the use of simple language for clearer and effective communication.

To fulfil its task of education, renewal and enabling, Unit III commends the following to the attention of the Central Committee.

### I. 1983 Sixth Assembly

#### A. *The agenda of the Assembly*

As plans are developed for the Sixth Assembly, the whole matter of renewal of congregational life should be an integral part of the programme. For defining “renewal” reference should be made to statements of the working group on Renewal and Congregational Life to the Central Committee in 1977 and 1979.

The agenda of the Assembly should further reflect present concerns of member churches and focus on the good news that comes from the Gospel,



on new efforts for unity in a world torn by strife, on ways to create faith, eliminate fear and bring about peace.

The power struggles in church and society and the oppressive and offensive structures should be brought to light. Concerns that are basic to nature and human needs such as food, shelter, health and education should be dealt with along with questions such as how to ensure life for those who barely subsist or not at all and how to preserve and distribute the world's resources and energy.

The Assembly should speak clearly to issues of peace, disarmament, demilitarization and community.

There should be celebrative expressions of renewal. New forms of ecumenical spirituality drawing on the experience of renewal movements, independent churches and pentecostalism should be included in the worship life of the Assembly.

Efforts should be made to understand and speak to changing styles of human relationships, patterns of marriage and family life. The specific concerns of youth and women and their perspectives should be included at all levels in each presentation at the Assembly. The ministry with and advocacy for children should also have a prominent place on the agenda.

#### *B. Assembly preparation*

Unit III welcomes the proposal that team visits be organized as part of the Assembly preparation. The teams should include participation of women and youth at a rate comparable to the participation in the Assembly. Teams should include persons knowledgeable and supportive of the goals of the study of the Community of Women and Men in the Church and of the total work of the World Council of Churches. The team visits should always include visits to local congregations, and visits to centres of renewal and renewal movements.

We recommend that the working groups and committees of the WCC meeting from now until the Assembly should, when possible, combine the meeting with visits to churches in the area where the meetings are held.

Efforts should be made to interpret in a simple way the complexities of WCC operations, and to prepare delegates, particularly new ones who attend an international meeting for the first time, so that their roles at the Assembly will be fully participatory. National and regional pre-Assembly meetings should be held to help prepare all participants for the Assembly.

The Central Committee should consider the implications of staff assignments for Assembly preparations. For example, staff moderators of regional task forces would find difficulties combining their expected increased

responsibility in relation to the regions with a full-time responsibility to incorporate the concerns of their sub-units into Assembly preparations.

### *C. Participation in the Sixth Assembly*

To ensure the increased substantive participation by women and youth in the Sixth Assembly and recognizing that the numbers specified for women and youth delegates provide for a minimum representation, the Central Committee should draw the attention of the member churches to the policy spelled out in the guidelines for the allocation of seats (see page 33), with the expectation that the churches will comply with the guidelines. The churches must be reminded that, in fulfilling these guidelines, women under 30 must be counted in only one category (as women or as youth).

A new paragraph should be added to the guidelines, as follows: "Persons designated as youth shall not have attained the age of 30 before 1 January 1984."

Churches which include members of racial, ethnic and cultural minorities should be urged to include them in their delegations with adequate representations. Consideration should be given to the inclusion of persons with disabilities as Assembly participants are selected.

To ensure participation of women and youth in roles other than as delegates, those planning for the Assembly should ensure that advisors, consultants, presenters and any other designated leadership for the Assembly include women and youth at a rate comparable to the rate of delegates.

The Central Committee **accepted** these recommendations.

### *D. Special concerns of the Sub-units*

The Sub-units on Women in Church and Society and Youth should begin preparations for the Sixth Assembly by:

- a) contacting member churches to discuss their process for selecting delegates;
- b) urging the churches to assure at least 16% youth and 31% women representation;
- c) organizing pre-Assembly meetings for youth and women;
- d) securing the lists of delegates as early as possible;
- e) preparing lists of potential women and youth programme participants, advisers, observers (including Roman Catholics), consultants and stewards.

The Central Committee **accepted** these recommendations.



## II. Programme on Theological Education

The Unit III Committee welcomed the decision of the Executive Committee to approve again the transfer of PTE to the Programme Unit on Education and Renewal for the reasons which guided the Review Sub-committee to recommend this transfer.

The members of Unit III believed that presence of the PTE Sub-unit would strengthen and enrich all the work of Unit III and in turn be enriched by it.

Discussion on this item was deferred until the matter was presented by the Committee on the General Secretariat (see page 23).

## III. Ecumenical Sharing of Resources

The Unit Committee had discussed the paper on ESR. It affirmed the basic principles of sharing, which the Sub-unit on Education was already trying to apply in different aspects of its work (i.e. Ecumenical Scholarships Programme, etc.), and urged the Sub-unit on Women to engage in further dialogue with other concerned units.

## IV. Renewal and Congregational Life

### A. *Charismatic renewal*

The Central Committee had received the report from the consultation on the charismatic renewal held at Bossey (8-13 March 1980). The Unit Committee recommended and the Central Committee agreed:

1. To request the General Secretary to forward this report to the member churches, and request member churches to share with the World Council of Churches their reactions to this report and any results from dialogue with participants in charismatic renewal based on it;
2. To encourage member churches, where relevant, to engage in dialogue with participants in the charismatic renewal on the basis of this document, in places where this dialogue has not already started;
3. To endorse the plans to hold a follow-up consultation on the charismatic renewal in 1981 and welcome the plan to broaden the scope to include particularly Latin American and African expressions of Christian spirituality.

## *B. Worship*

The Unit Committee recommended and the Central Committee agreed to emphasize the importance of continued work on renewal in worship begun by the Sub-unit on Renewal and Congregational Life. This work should now be included in the planning of the worship experiences of the Assembly.

## *C. Lay centres and academies*

The Unit Committee had heard with interest and commended to the Central Committee the plans of the "World Collaboration Committee for Christian Lay Centres, Academies and Movements for Social Concern" for a consultation in 1982 on Christian lay centres and academies and noted that at this consultation, the theme, team visits and programme would be related to preparations for the Sixth Assembly of the WCC.

# **V. Education**

## *A. Ministry with and advocacy for children*

The Unit Committee recommended and the Central Committee agreed:

1. To endorse the programme of this ministry as outlined in the Unit III report. Special emphasis had been put on:
  - promoting the biblical view of the child;
  - helping churches to rethink their theological understanding of childhood and to assess the place of children in the Church, in its sacramental and worshipping life;
  - reviewing and working against racist influences on children by a series of consultations on racism in children's and school textbooks, together with the Programme to Combat Racism;
  - working, sometimes together with other international organizations, on a review of present systems of care for orphaned and abandoned children in order to find alternative models which respond more justly to the needs of children;
2. To acknowledge with appreciation the Executive Committee's message sent to the member churches in September 1979 on the occasion of the bicentenary of the Sunday School Movement.

## *B. Church-related educational institutions programme*

The Unit Committee recommended and the Central Committee agreed to endorse the work and plans of the Programme for Church-Related



Educational Institutions, as outlined in the Unit III report, focusing mainly on :

- a) evaluation, basically to assist churches who are interested in and prepared to evaluate their church-related educational institutions;
- b) essays — a series of study papers representing viewpoints on key educational issues would be written by experts in Christian education;
- c) the development of relationships with international organizations and agencies to encourage and sponsor the participation of Christian education experts in world consultations.

*C. Ecumenical scholarships programme*

The Unit Committee recommended and the Central Committee agreed :

- 1. That the new aims, functions and guidelines of the scholarships programme (Appendix VIII) be accepted and be implemented as from September 1981 ;
- 2. To ask the World Council Scholarships Office in order to be able to implement its programme to seek in cooperation with the Office of Income Coordination and Development ways and means to secure the necessary funds for scholarships one year in advance ;
- 3. That a first evaluation of the new scholarships programme be implemented before the 1983 Assembly.

*D. Basic and Christian adult education*

At the request of the Unit Committee the Central Committee agreed to endorse the efforts of the Sub-unit on Education to :

- a) find ways of continuing the work previously done by Paulo Freire in basic adult education ; and
- b) in cooperation with CCPD to share experiences in developing education that would strengthen congregational life and its educational components in the community.

*E. Biblical studies*

The Unit Committee recommended and the Central Committee agreed that the programme on biblical studies be continued. Because the main emphasis was on training courses for Bible study enablers, it was anticipated that the experiences gained thus far would be useful in preparation for the Sixth Assembly.

### *F. Family education*

The Unit Committee recommended and the Central Committee agreed that the report on the study on "Family Education in the Family Power Social Change Project" be shared more widely with the churches.

A message to the churches on family education was in preparation for Central Committee action in 1981.

## **VI. Women**

### *Community of Women and Men in the Church*

The Unit Committee, in consultation with Unit I Committee recommended and the Central Committee agreed that responsibility for the follow-up of the concerns of the study on the Community of Women and Men in the Church (CWMC) and the reflection of the study in the Sixth Assembly be lodged in the Faith and Order Sub-unit.

The Unit III Committee, having expressed appreciation for the report of the study on the Community of Women and Men in the Church which had been carried out under the direction of Dr Constance Parvey, and having noted that the international consultation which would be held at Sheffield, 10-19 July 1981, would highlight the ongoing process of the Community study and help in consolidating the findings of its local groups and regional and specialized consultations, *urged the Central Committee to ensure that the study's results be incorporated into preparation for the Assembly in Vancouver.* The Unit Committee expressed deep concern that ways and means be found to carry the results of the Community study as efficiently as possible to the 1983 Assembly and into the life of the churches. A report as complete as possible on the study and on its implementation in the future work of the World Council should be given to the 1981 Central Committee.

The Advisory Committee on the study had a primary role in the process of evaluation of the study and in preparing recommendations to the 1981 Executive Committee and Central Committee; the Advisory Committee should be given ample resources to fulfil this task.

The Central Committee **accepted** these recommendations.

## **VII. Youth**

### *A. World youth conference*

The Unit Committee had given full consideration to the Executive Committee decision not to hold a world youth conference in 1981. It was



hoped that the building of a true ecumenical youth fellowship involving the WCC regional bodies and young people from the churches would provide rich opportunities for the ecumenical experience, education and the development of new ecumenical leadership among the younger generation.

The Unit Committee therefore recommended that the Central Committee affirm the Executive Committee decision not to hold a World Youth Conference in 1981 and that it endorse the new plan of regional, inter-regional and international events being held under the general theme of Faith and Justice, as contained in the report of the Youth Sub-unit. The Central Committee **accepted** these recommendations.

### *B. Ecumenical Youth Service*

The Central Committee had called for the evaluation of Ecumenical Youth Service (EYS) in 1977. Through staff visits and consultations, there was a deeper understanding of the history and the present operation of EYS. The original objectives of EYS were reconstruction of buildings destroyed and providing for refugees, the concern for the rethinking and renewal of youth work and reconciliation and ecumenical contacts. The programme, however, no longer provided young people with the opportunity to live and experience their Christian faith, as a faith that is challenging and universal. Additionally, the main function of the Youth Sub-unit had become the channelling of funds into work camp organizations. Therefore the Unit Committee, on the basis of this evaluation, recommended and the Central Committee **agreed** :

1. To reaffirm the value of ecumenical work camps, including the opportunities for Christian fellowship and study ;
2. To approve that the present function of the Ecumenical Youth Service programme, the channelling by WCC of funds into the work camp programme, be terminated effective 30 September 1981 ;
3. To authorize the Youth Sub-unit staff after consultation with other departments in the WCC which have service programmes (e.g. CICARWS, CCPD, UIRM) and the OICD to develop with the working group and regional secretaries new criteria and to identify possible funding sources for a revitalized EYS programme ;
4. To authorize that the existing EYS network become integrated with the regional ecumenical programmes in order to take advantage of existing networks and resources; further recommendations shall be brought to the 1981 meeting of the Central Committee with the goal of continuing the programme effective 1 October 1981 ;

5. To authorize the Youth Sub-unit, in conjunction with interested regions, to continue to organize one or two international work camps where there is need for reconciliation, solidarity and reconstruction ; and
6. To authorize the staff of the Youth Sub-unit to work with the regions, in particular the AACC, in the World Youth Projects (WYP) regional application process to seek funds that will support and strengthen national work camp movements that meet the new criteria.

The Central Committee received the report of the Unit III Committee.

## STAFFING

In a closed session, Miss Skuse presented the recommendations of the Executive Committee on appointments and reappointments.

### I. Reappointment of the General Secretary

In 1976 the Central Committee reappointed Dr Philip Potter as General Secretary of the WCC to 31 October 1982. This meant his appointment would terminate just eight months before the Assembly.

The General Secretary had indicated to the Officers, and then to members of the Executive Committee, his openness to a consideration to end his appointment at the end of 1981 to allow for the appointment of a successor at an earlier date. It was for this reason that the matter had been brought before this meeting of the Central Committee.

It was the view of the Executive Committee that the interests of the World Council would be well served if Dr Potter were to continue as General Secretary until a suitable time after the Sixth Assembly. This would allow the newly appointed Central Committee the opportunity to set up a Nominating Committee to arrange for the appointment of a new General Secretary. The Executive Committee also believed this was preferable to the alternative of a preoccupation of this Central Committee to look for a new General Secretary in these critical years before the Assembly.

Dr Potter had indicated to the Executive Committee that if it were the will of Central Committee to extend his appointment in the light of the above, he would be willing to continue only to a date at which the new Central Committee could reasonably make a new appointment. It would be difficult for the Central Committee appointed at the Assembly, and meeting



only for two days, to be able to deal with this. It was more reasonable to expect that the Central Committee of 1984 appoint the appropriate Nominating Committee.

The Central Committee would appreciate that the Executive Committee had given a great deal of time and consideration to all aspects of this matter and they brought this *unanimous* recommendation to the Central Committee:

“That the term of the appointment of the General Secretary be extended to a mutually acceptable date in 1985.”

This was an extension of possibly less than three years and would allow the date to be negotiated, subject to the availability of the new appointee.

The Central Committee accepted this recommendation.

\* \* \*

The following appointments and reappointments confirmed by the Executive Committee at its meetings in September 1979, February 1980 and August 1980, were ratified.

## II. Appointments

### GENERAL SECRETARIAT

#### *Administration*

Ms Marie Assaad (Egypt, Orthodox Church) as Deputy General Secretary for five years from 1 August 1980 to 31 July 1985 by postal ballot of the Central Committee (February 1980)

#### *Office for Income Coordination and Development*

Mr Patrick Coïdan (France, Swiss Reformed Church) as Director for three years from 1 November 1979 to 31 October 1982 (September 1979)

Ms Margaret Meinertz (USA, Disciples of Christ) as Associate Director for three years from 16 August 1980 to 15 August 1983 (February 1980)

#### *Ecumenical Institute, Bossey*

Dr Dan-Ilia Ciobotea (Romania, Orthodox Church) as Lecturer for three years from 1 September 1980 to 31 August 1983 (August 1980)

#### *Department of Communication*

Mr Bruce Best (Australia, Uniting Church) as Editor, “One World”, for three years from 1 August 1980 to 31 July 1983 (August 1980)

Rev. John Bluck (New Zealand, Episcopal) as Director by postal vote of the Central Committee, from 1 January 1980 (February 1980)

## UNIT I

### *Dialogue with People of Living Faiths and Ideologies*

Rev. S. W. Ariarajah (Sri Lanka, Methodist) as Associate for three years from 1 January 1981 to 31 December 1983 (February 1980)

Rev. Allan Brockway (USA, Methodist) as Associate for Christian/Jewish Relations for three years from 1 September 1979 to 31 August 1982 (September 1979)

Dr John B. Taylor (UK, Methodist) as Director for three years from 1 November 1980 to 31 October 1983 (September 1979)

### *Faith and Order*

Rev. Dr Michael Kinnamon (USA, Disciples of Christ) as Executive Secretary for three years from 1 August 1980 to 31 July 1983 (August 1980)

Rev. Dr William Lazareth (USA, Lutheran) as Director for three years from 1 May 1980 to 30 April 1983 (September 1979)

Rev. Dr Hans Georg Link (FRG, EKID) as Executive Secretary for three years from 1 June 1980 to 31 May 1983 (September 1979)

### *Commission on World Mission and Evangelism*

Ms Jean Stromberg (USA, Evangelical Lutheran) as Secretary for Publications for three years from 1 September 1980 to 31 August 1983 (August 1980)

## UNIT II

### *Commission on Inter-Church Aid, Refugee and World Service*

Mr Huibert van Beek (Netherlands, Netherlands Reformed Church) as Secretary for Ecumenical Sharing of Resources for three years from 1 September 1980 to 31 August 1983 (February 1980)

Mr Uffe Gjerding (Denmark, Evangelical Lutheran Church) as Secretary for Europe for three years from 1 September 1980 to 31 August 1983 (August 1980)

Mr Samuel Isaac (India, Church of South India) as Secretary of Personnel Exchange for three years from 1 December 1980 to 30 November 1983 (August 1980)

Mr Robin Morison (Australia, Anglican) as Emergencies and Rehabilitation Officer for three years from 7 November 1979 to 6 November 1982 (September 1979)



Rev. Angel Peiro (Argentina, Disciples of Christ) as Secretary for Latin America for three years from 1 April 1980 to 31 March 1983 (February 1980)

Dr Ghassan Rubeiz (Lebanon, Greek Orthodox) as Secretary for the Middle East for three years from 16 July 1979 to 15 July 1982 (September 1979)

Mr Lalashowi Swai (Tanzania, Lutheran) as Secretary for Africa for three years from 1 March 1980 to 28 February 1983 (February 1980)

#### *Programme to Combat Racism*

Mr Prexy Nesbitt (USA, United Church of Christ) as Secretary for Research for three years from 13 November 1979 to 12 November 1982 (September 1979). Subsequently transferred to position of Secretary for Programme from 1 January 1981 (August 1980)

#### *Christian Medical Commission*

Dr Stuart Kingma (USA, Christian Reformed Church) as Director from 1 February 1981 (August 1980)

### UNIT III

#### *Renewal and Congregational Life*

Rev. Carlos Sintado (Argentina, Methodist) as Secretary for Renewal Centres and Movements for three years from 1 January 1981 to 31 December 1983 (August 1980)

Rev. David Tatchell (Canada, Anglican) as Director for three years from 1 August 1980 to 31 July 1983 (August 1980)

#### *Women in Church and Society*

Rev. Bärbel von Wartenberg (FRG, EKID) as Director for three years from 1 October 1980 to 30 September 1983 (August 1980)

### FINANCE AND CENTRAL SERVICES

Mr Hugh Pettingell (UK, Anglican) as Internal Auditor/Comptroller elect for three years from 1 February 1980 to 31 January 1983 (February 1980)

### NEW YORK OFFICE

Ms Nancy B. Clark (USA, Lutheran) as Interpretation Officer for three years from 1 April 1980 to 31 March 1983 (February 1980)

### III. Reappointments

#### GENERAL SECRETARIAT

##### *Administration*

Rev. William Perkins (USA, Episcopal) as Assistant to the General Secretary for three years from 1 September 1981 to 31 August 1984 (August 1980). Will complete 6 years' service.

##### *Personnel Office*

Mr Trevor Davies (UK, Anglican) as Director of Personnel for three years from 1 February 1981 to 31 January 1984 (September 1979). Will complete 6 years' service.

##### *Ecumenical Institute, Bossey*

Mr E. P. van der Burg (Netherlands, Netherlands Reformed Church) as Associate Director for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 6 years' service.

Dr Karl Hertz (USA, Lutheran) as Director for one year three months from 1 May 1982 to 30 September 1983 (August 1980). Will complete 5 years' service.

#### UNIT I

##### *Faith and Order*

Rev. Dr Constance Parvey (USA, Lutheran) as Secretary for Study on Community of Women & Men in the Church, for one year from 1 January 1981 to 31 December 1981 (September 1979). Will complete 4 years' service.

##### *Commission on World Mission and Evangelism*

Ms Gwendoline Cashmore (UK, Anglican) as Secretary for Relationships in Mission, for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 6 years' service.

Rev. Samuel Kobia (Kenya, Methodist) as Secretary for Rural Mission for three years from 1 September 1981 to 31 August 1984 (August 1980). Will complete 6 years' service.

Mr Pontas Nasution (Indonesia, Lutheran) Secretary for Education in Mission for three years from 1 November 1980 to 31 October 1983 (September 1979). Will complete 6 years' service.



## UNIT II

### *Commission on Inter-Church Aid, Refugee and World Service*

Ms Geertruida van Hoogevest (Netherlands, Netherlands Reformed Church) as Coordinator, Refugee Service, for three years from 1 September 1981 to 31 August 1984 (August 1980). Will complete 9 years' service.

Dr Carl Nielsen (USA, Lutheran) as Secretary for Studies, Refugee Desk, for three years from 1 July 1981 to 30 June 1984 (February 1980). Will complete 6 years' service.

Mr Reginald Stober (Sierra Leone, Anglican) as Assistant Director, ECLOF, for three years from 1 September 1981 to 31 August 1984 (August 1980). Will complete 6 years' service.

Rev. William Tung (Hong Kong, Methodist) as Secretary for Asia for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 6 years' service.

Mr Adrian Wijemanne (Sri Lanka, Church of Ceylon) on secondment to EDCS in Holland for two years and 3 months from 16 April 1980 to 31 July 1982 (February 1980). Will complete 8 years' service.

### *Ecumenical Church Loan Fund*

Mr Archibald Turnbull (UK, Church of Scotland) as Director for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 8 years 8 months' service.

### *Commission of the Churches on International Affairs*

Rev. Victor Hsu (Mauritius, Presbyterian) as Executive Secretary for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 6 years' service.

Mr Erich Weingärtner (Canada, Lutheran) as Executive Secretary for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 6 years' service.

### *Commission on the Churches' Participation in Development*

Rev. Wolfgang Schmidt (FRG, EKiD) as Secretary for Ecumenical Development Fund for three years from 1 November 1980 to 31 October 1983 (September 1979). Will complete 6 years' service.

### *Christian Medical Commission*

Dr Nita Barrow (Barbados, Methodist) as Director for one year from 1 December 1980 to 30 November 1981 (retirement) (September 1979). Will complete 10 years' service. Recommendation to Central Committee.

Dr Stuart Kingma (USA, Christian Reformed Church) as Associate Director for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 9 years' service.

### *Unit II staff*

Rev. Charles Harper (USA, United Presbyterian Church) as Human Rights Resource Officer for Latin America for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 9 years' service.

Rev. Alan Matheson (Australia, Disciples of Christ) as Secretary for Migration for three years from 1 July 1980 to 30 June 1983 (September 1979). Will complete 6 years' service.

Prof. Nikolai Zabolotski (USSR, Orthodox) as Study Secretary for three years from 1 August 1980 to 31 July 1983 (September 1979). Will complete 6 years' service. As from 1 January 1980 his post was located in CCPD.

## UNIT III

### *Education*

Rev. Dr Masamba ma Mpolo (Zaire, Church of Christ) as Executive Secretary, Family Ministries Programme for three years from 1 May 1981 to 30 April 1984 (February 1980). Will complete 6 years' service.

### *Women in Church and Society*

Ms Priscilla Padolina (Philippines, Methodist) as Programme Secretary, Women & Rural Development for three years from 1 November 1980 to 31 October 1983 (September 1979). Will complete 6 years' service.

### *Youth*

Ms Agnes Chepkwony (Kenya, Anglican) as Associate Coordinator for three years from 1 January 1981 to 31 December 1983 (September 1979). Will complete 6 years' service.

## NEW YORK OFFICE

Rev. Dr Keith Bridston (USA, Lutheran) as Director for three years from 1 April 1981 to 31 March 1984 (February 1980). Will complete 6 years' service.



#### IV. Reappointments beyond nine years' service

##### A. *Staff subject to nine-year rule*

On the recommendation of the Executive Committee, the following reappointments were agreed :

#### GENERAL SECRETARIAT

##### *Administration*

Dr Reinhild Traitler (Austria, Evangelical Church) to assist with Assembly preparation, from a date to be agreed and for the period up to 31 December 1983. Will complete 14 years 1 month's service.

##### *Department of Communication*

Mr Jan Kok (Netherlands, Reformed Churches in the Netherlands) as Publications Manager for three years from 1 May 1982 to 30 April 1985. Will complete 12 years' service.

##### *Ecumenical Institute, Bossey*

Rev. Alain Blancy (France, Reformed) as Assistant Director for two months from 1 May to 30 June 1981. Will complete 10 years 2 months' service.

#### UNIT I

##### *Dialogue with People of Living Faiths and Ideologies*

Dr John B. Taylor (UK, Methodist) as Director, for one year and five months from 1 May 1982 to 30 September 1983. Will complete 10 years 5 months' service.

##### *Commission on World Mission and Evangelism*

Prof. Ion Bria (Romania, Orthodox) as Secretary for Orthodox Studies and Relations for three years from 1 April 1982 to 31 March 1985. Will complete 12 years' service.

Rev. Emilio Castro (Uruguay, Methodist) as Director for two years from 1 January 1982 to 31 December 1983. Will complete 11 years' service.

## UNIT II

### *Commission on Inter-Church Aid, Refugee and World Service*

Mr Jean Fischer (Switzerland, Reformed) as Director for one year and nine months from 1 April 1982 to 31 December 1983. Will complete 19 years 9 months' service.

### *Commission on the Churches' Participation in Development*

Dr Julio de Santa Ana (Uruguay, Methodist) as Director for two years from 1 February 1982 to 31 January 1984. Will complete 11 years' service.

### *Programme to Combat Racism*

Mr Baldwin Sjollem (Netherlands, Netherlands Reformed Church) as Director for a further period, to be determined by the Officers but not to extend beyond 30 November 1981. Will complete a maximum of 24 years' service.

### *B. Programme staff not subject to the nine-year rule*

The Executive Committee recommends to the Central Committee that the following programme staff whose duties are of a technical or administrative nature be reappointed:

## GENERAL SECRETARIAT

### *Personnel*

Ms Malena Wiehe (FRG, EKiD Lutheran) as Associate Director for three years from 1 March 1982 to 28 February 1985 (August 1980). Will complete 28 years 9 months' service.

### *Library*

Rev. Ans van der Bent (Netherlands, United Church of Christ) as Director for three years from 1 December 1981 to 30 November 1984 (August 1980). Will complete 21 years' service.

### *Ecumenical Institute, Bossey*

Ms Roswitha Ginglas-Poulet (FRG, Roman Catholic) as Interpreter for three years from 1 June 1981 to 31 May 1984 (February 1980). Will complete 11 years' service.

Ms Margaret Pater (UK, Methodist) as Interpreter for three years from 1 July 1981 to 30 June 1984 (February 1980). Will complete 10 years' service.



Ms Evelyne Tatu (France, Roman Catholic) as Interpreter for three years from 1 October 1981 to 30 September 1984 (August 1980). Will complete 11 years' service.

#### *Department of Communication*

Ms Maryse Courvoisier (France, French Reformed Church) as Translator for three years from 1 January 1982 to 31 December 1984 (August 1980). Will complete 19 years' service.

Mr Gilbert Cudré-Mauroux (Switzerland, Roman Catholic) as Sound Technician for three years from 1 April 1982 to 31 March 1985 (August 1980). Will complete 19 years' service.

Ms Rosemarie Doench (FRG, Reformed) as Translator for three years from 1 July 1981 to 30 June 1984 (August 1980). Will complete 13 years' service.

Ms Cornelia Kerkhoff (FRG) as Translator for three years from 1 July 1981 to 30 June 1984 (August 1980). Will complete 11 years' service.

Ms Joan Reilly (UK, Church of Scotland) as Translator for three years from 1 April 1981 to 31 March 1984 (August 1980). Will complete 12 years' service.

### UNIT II

#### *Commission on Inter-Church Aid, Refugee and World Service*

Ms Mercedes Saitzew (Austria, Roman Catholic) as Refugee Resettlement Officer for three years from 15 September 1981 to 14 September 1984 (August 1980). Will complete 32 years' service.

Mr Helmut Reuschle (FRG, Lutheran) as Material Aid Officer for three years from 1 April 1982 to 31 March 1985 (August 1980). Will complete 18 years' service.

### UNIT III

#### *Education*

Rev. Dr Hans-Ruedi Weber (Switzerland, Swiss Reformed Church) as Director of Biblical Studies for three years from 1 July 1982 to 30 June 1985 (August 1980) (guarantee until retirement 31 March 1988). Will complete 30 years' service.

### FINANCE AND CENTRAL SERVICES

Mr Herman de Graaf (Switzerland, Swiss Reformed Church) as Finance Officer Units I and III for three years from 1 January 1982 to 31 December 1984 (August 1980). Will complete 30 years and 6 months' service.

Mr Atze van der Kooi (Netherlands, Netherlands Reformed Church) as Accountant for three years from 1 March 1982 to 28 February 1985. Will complete 18 years' service.

*C. Reappointment beyond the maximum period of service*

Following the debate at the Central Committee in Jamaica in January 1979 on the nine year rule, the Executive Committee discussed the procedure presented by the Staffing Sub-committee and agreed that the following procedures be followed:

- a) The Executive Committee should itself perform an overall yearly review of staffing and be alerted to possible exceptional cases which may have to be considered, well before the time laid down by the rules.
- b) The commissions, working groups and the Board of the Ecumenical Institute should have as a permanent responsibility the review of their staffing needs. Whenever there is a reappointment of staff beyond six years, there should be consultations about the future needs of the sub-units and of the Council as a whole.
- c) After consultation, the General Secretary should propose to the Executive Committee any recommendation for extension beyond nine years to the Central Committee. Arrangements should be made in such a way that the recommendation be acted upon soon afterwards by the Central Committee. This may necessitate extending the person's appointment by the number of months required for fulfilling the rule of review one year before the end of the term of appointment.
- d) It is clearly understood that where there is no recommendation, the staff person's appointment terminates after nine years, and that the matter cannot be raised in Central Committee.

**V. Information**

Following its meetings in Bossey, Liebfrauenberg and Geneva, the Executive Committee reported the following staff matters for the information of the Central Committee.

**A. Consultants (appointed by the General Secretary)**

**GENERAL SECRETARIAT**

*Office for Income Coordination and Development*

Ms Margaret Meinertz (USA, Disciples of Christ) as Consultant for one year from 16 August 1979 to 15 August 1980.



## UNIT I

### *Church and Society*

Mr Janos Pasztor (Hungary, Reformed Church) as Consultant for "Energy for My Neighbour" for one year from 26 November 1979 to 25 November 1980.

### *Commission on World Mission and Evangelism*

Mr Jacques Matthey (Switzerland, Swiss Reformed Church) as Consultant for one year from 1 December 1979 to 30 November 1980. Will complete 3 years' service.

## UNIT II

### *Commission on Inter-Church Aid, Refugee and World Service*

Mr Trond Bakkevig (Norway, Church of Norway) as Consultant, Europe Desk for 7 months from 31 March 1979 to 31 October 1979.

Mr Melaku Kifle (Ethiopia, Orthodox) as Consultant to the Refugee Service for two years from 1 January 1980 to 31 December 1981.

### *Commission on the Churches' Participation in Development*

Mr Marcos Arruda (Brazil, Roman Catholic) as Consultant for Studies for two years from 1 October 1979 to 30 September 1981.

Mr Pascal de Pury (Switzerland, French Reformed Church), as part-time Consultant for six months from 1 September 1980 to 28 February 1981.

### *Programme to Combat Racism*

Mr Jeremy Hawthorn (UK, Anglican) as Consultant from 1 January 1980 to 31 August 1980.

### *Christian Medical Commission*

Mr Victor Vaca (Ecuador, Disciples of Christ) as Consultant for one year from 1 January 1979 to 31 December 1979.

## UNIT III

### *Scholarships*

Mr Pierre Mayor (Switzerland, Swiss Reformed Church) as Consultant for 11 months, from 1 September 1979 to 31 July 1980 and from 1 August 1980 to 31 July 1981 (part-time).

## NEW YORK OFFICE

Mr Frank Dent (USA, United Methodist) as Consultant, News and Information Officer, on a part-time basis for three years from 1 April 1980 to 31 March 1983.

### B. *Deaths*

Mr Luiz Carlos Weil (Brazil, Presbyterian), Director of the Office for Income Coordination and Development, died on 4 July 1979.

### C. *Retirements*

Mr Heinz Spaeter (FRG, Lutheran), Accountant for Refugee Programmes and Travel Loans, retired from the services of the World Council of Churches on 31 December 1979. Completed 24 years 6 months' service.

Mr Bruno Kroker (USA, Presbyterian), Press Officer, retired from the services of the World Council of Churches on 31 March 1980. Completed 6 years' service.

Rev. Dr Shoki Coe (Taiwan, Presbyterian), Consultant for Programme on Theological Education, retired from the services of the World Council of Churches on 31 August 1979. Completed 14 years 8 months' service.

Mr Ralph Young (Canada, United Church of Canada), Secretary for Lay Centres, will retire from the services of the World Council of Churches on 31 August 1980. Will complete 18 years 7 months' service.

### D. *Other departures*

The following staff have left, or will shortly leave, the services of the World Council of Churches:

Mr Trond Bakkevig (Norway, Lutheran), Consultant CICARWS Europe Desk, on 30 November 1979. Completed 6 months' service.

Ms Brigalia Bam (South Africa, Anglican), Director of Women in Church and Society, on 29 February 1980. Completed 12 years 6 months' service.

Dr Nita Barrow (Barbados, Methodist), Director of the Christian Medical Commission, on 31 January 1981. Will complete 9 years' service.

Mr Peter Bibus (Switzerland, Swiss Protestant Church Federation), Comptroller, on 30 November 1980. Will complete 4 years' service.

Rev. Pieter Bouman (Netherlands, Reformed Church of Belgium), Secretary for Europe Desk, on 28 February 1979. Completed 6 years' service.



Rev. José Chipenda (Angola, Presbyterian Church), Secretary for Programme, PCR, on 31 December 1980. Will complete 8 years' service.

Ms Tomoko Evdokimoff (Japan, Orthodox), Head of Language Service, on 31 December 1980. Will complete 9 years' service.

Prof. Paulo Freire (Brazil, Roman Catholic), Special Consultant for Education, on 30 June 1980. Completed 10 years 6 months' service.

Rev. David Gill (Australia, Uniting Church), Director of Renewal and Congregational Life, on 31 December 1979. Completed 11 years 3 month's service.

Mr Jürgen Hilke (FRG, EKiD), Director of Communication, on 30 September 1979. Completed 6 years 4 months' service.

Mr Chirapurath Itty (India, Orthodox), Director of CCPD, on 31 July 1979. Completed 19 years' service.

Sister Dr Katherine Jobson (USA, Roman Catholic), Consultant for CMC, on 30 April 1979. Completed 2 years' service.

Mr Victor Koilpillai (India, Church of South India), Publications Editor, on 31 July 1980. Completed 6 years' service.

Ms Ishbel Maclellan (UK, Church of Scotland), Secretary for Radio and TV, on 31 December 1980. Will complete 3 years' service.

Rev. Walter Makhulu (South Africa, Anglican), Secretary for East Africa and African Refugees on 31 July 1979. Completed 4 years' service.

Mr Jacques Matthey (Switzerland, Swiss Reformed Church), Consultant for CWME, on 30 November 1980. Will complete 2 years 6 months' service.

Canon Professor John Mbiti (Kenya, Anglican), Lecturer, Bossey, on 30 June 1980. Completed 6 years' service.

Rev. Gerson Meyer (Brazil, Presbyterian), Secretary for Latin America, on 31 December 1979. Completed 9 years' service.

Dr Geiko Müller-Fahrenholz (FRG, EKiD), Executive Secretary for Faith and Order, on 31 July 1979. Completed 5 years 7 months' service.

Ms Marie-Louise von Numers (Finland, Lutheran), Assistant Treasurer, on 29 February 1980. Completed 2 years 6 months' service.

Ms Ruth Prudente (USA, Presbyterian), New York Office, Consultant on Resources Development, on 30 October 1979. Completed 3 years' service.

Ms Ruth Sovik (USA, Lutheran) Deputy Director CWME, on 31 August 1980. Completed 7 years 4 months' service.

Mr Pascal de Pury (Switzerland, French Reformed Church), Secretary for Technical Services, CCPD, on 31 August 1980. Will complete 9 years' service.

Dr Stanley Samartha (India, Church of South India), Director, Dialogue with People of Living Faiths and Ideologies, on 31 October 1980. Will complete 12 years' service.

Dr Baldwin Sjollem (Netherlands, Netherlands Reformed Church), Director PCR, will complete 23 years' service on 30 November 1980. Exact date of departure to be decided.

Mr Rudolf Straathof (Netherlands, Roman Catholic), Adviser on Investments, on 15 June 1979. Completed 12 years' service.

Rev. Theo Tschuy (Switzerland, Methodist), Associate General Secretary, SODEPAX, on 15 August 1980. Completed 4 years 9 months' service.

Rev. Dr. Lukas Vischer (Switzerland, Swiss Protestant Church Federation), Director Faith and Order, on 31 December 1979. Completed 18 years 5 months' service.

Dr Thomas Wieser (Switzerland, Swiss Reformed Church), Consultant for on 31 July 1979. Completed 9 years 4 months' service.

#### E. *Other matters reported*

### GENERAL SECRETARIAT

Prof. Todor Sabev (Bulgaria, Bulgarian Orthodox), Deputy General Secretary, joined the WCC on 16 June 1979 for five years from that date.

### UNIT I

#### *Programme on Theological Education*

Rev. Dr Samuel Amirtham (India, Church of South India), Associate Director, joined the WCC on 1 April 1980.

Dr Ross Kinsler (USA, United Presbyterian Church) will be working in New York as from 1 September 1980.



## F. *Vacancies*

### GENERAL SECRETARIAT

Communication: Publications Editor  
Press Officer (French language)  
Radio Producer  
Translator (Spanish)

#### UNIT I

CWME: Deputy Director

#### UNIT II

CCIA: Director  
CCPD: Programme Secretary for Studies and Research  
CMC: Associate Director  
PCR: Director  
Secretary for Research

#### UNIT III

Education: Executive Secretary for Scholarships  
Executive Secretary for Church Sponsored Schools

On the recommendation of the Executive Committee, the Central Committee agreed to give power to the Executive Committee and Officers to act on vacancies which must be filled before its next meeting.

Mr Brown expressed concern that there was no representative from the Pacific Islands on the staff. Attention was also called to the lack of staff from Central America and the Caribbean.

Prof. Kyaw Than asked that in future a list of directors of sub-units in terms of geographical origin be provided.

The Central Committee received the report on staffing.

### NOMINATIONS

Ms Skuse presented the recommendations submitted by the Executive Committee for final action by the Central Committee.

#### *A. Membership of Central Committee*

1. At its meeting in August 1980 the Nominations Sub-committee of the Executive Committee had discussed some further nominations for appointment to Central Committee. It was recommended that the Central Committee consider the following for appointment to membership of Central Committee:

Rev. M. Stanley Mogoba, Methodist Church of South Africa (to succeed Dr M. Nyembezi who died in May 1979)

Rev. J. H. Kroneberg, Moravian Church in South Africa (to succeed Rev. D. Gqweta who died in October 1979)

The Central Committee agreed to these appointments.

2. It was further reported

- that Dr A. H. van den Heuvel, Netherlands Reformed Church, had resigned his membership of Central Committee; no nomination for his replacement had so far been received from the Church;
- that Mr Habte Tsegaye, Ethiopian Orthodox Church, had resigned his membership of Central Committee; recommendation was awaited from the Ethiopia Orthodox Church regarding his replacement.

#### *B. Membership of the Executive Committee*

It was reported that three members of the Executive Committee had resigned: Dr André Appel (Eglise de la Confession d'Augsbourg, d'Alsace et de Lorraine, France); Dr Robert J. Marshall (Lutheran Church in America, USA); and Dr Jacques Rossel (Swiss Protestant Church Federation).

The Executive Committee recommended that the Central Committee appoint the following members of Central Committee to the vacant places on the Executive Committee:

Mr Harry A. Ashmall	Church of Scotland, UK
Rev. José Leite	Evangelical Presbyterian Church of Portugal
Dr David Preus	American Lutheran Church, USA

Bishop Lønning expressed concern that the proposal would weaken the Lutheran representation on the Executive Committee. The General Secretary pointed out that it would bring in representation of the small churches and of the Latin area of Europe.

The Central Committee accepted the recommendations.

Subject to the above changes, the Executive Committee, on the recommendation of the Nominations Sub-committee, recommended and the Central Committee agreed to reappoint the existing members of the Executive Committee.



### C. *Moderator of the Finance Committee*

The Executive Committee recommended and the Central Committee agreed to appoint Dr J. Oscar McCloud as Moderator of the Finance Committee, in succession to Dr Robert J. Marshall.

### D. *Committee on Assembly Preparation*

On the recommendation of the Executive Committee, the Central Committee agreed to appoint the following as members of the Committee on Assembly Preparation:

Ms Pauline Webb (Moderator)	Methodist Church
Mr Bena-Silu	Church of Christ on Earth by the Prophet Simon Kimbangu
Dr Arie R. Brouwer	Reformed Church in America
Rt Rev. Jabez Bryce	Anglican
Ms Ana B. Ferrari	Evangelical Methodist Church of Ar- gentina
Dr Won Yong Kang	Presbyterian Church in the Republic of Korea
Archbishop Kirill	Russian Orthodox Church
Bishop Per Lønning	Lutheran (Church of Norway)
Ms Evelyn Mahlatsi	Anglican
Metropolitan Parthenios	Greek Orthodox Patriarchate of Alexandria
Ms Waltraut Peper	Federation of Evangelical Churches in the GDR (United)
Bishop Samuel	Coptic Orthodox Church
Rev. Dr Sutarno	Christian Churches of Java
Ms Barbara R. Thompson	United Methodist Church
Dr Robert A. Wallace	United Church of Canada

### E. *Membership of Commissions and Working Groups*

1. During its meeting in September 1979 the Executive Committee had agreed to make the following appointments, which were confirmed by the Central Committee:

Unit I, CWME: Dr Yap Kim Hao, Methodist Church of Malaysia, in place of Rev. Harry Daniel who had resigned

Unit II, CICARWS: Dr Florence Dolphyne, Methodist Church, Ghana, as an additional Commissioner from Africa

Unit III, Youth: Mr Juan Sepulveda, Pentecostal Mission Church, Chile, in place of Rev. Hector Mendez

Ecumenical Institute, Bossey: Rev. Nael Cortez, United Methodist Church, Philippines, in place of Prof. Samuel Amirtham who had been appointed to the WCC staff.

2. During its meeting in February 1980 the Executive Committee had made the following appointments, which were confirmed by the Central Committee:

Unit I, CWME: Rev. Dr Donald Black, United Presbyterian Church in the USA, in place of Rev. Dr W. H. Vernon Smith who had resigned.

Unit III, Youth: Rev. Emile Jones, Anglican Church of Sierra Leone (aged 30), in place of Mr A. Owoh who had resigned.

3. During its meeting in August 1980 the Executive Committee had agreed to the following appointments, which were confirmed by the Central Committee:

#### *Unit I: Faith and Order Plenary Commission*

There were a number of vacancies on the Plenary Commission due in particular to resignations from members who were now on WCC staff. The following names had been proposed to replace them; in each case, agreement had been obtained both from the proposed member and from his/her church (special procedure according to Faith and Order Commission By-Laws):

Rev. Tha Din, Burma Baptist Convention;

Rev. Samuel Ada, Evangelical Church of Togo, in place of Dr Seth Nomenyo who had resigned;

Iqbal Nisar, United Presbyterian Church of Pakistan;

Rev. S. K. Perera, Methodist Church in Sri Lanka;

Rev. Dr P. Victor Premasagar, Church of South India;

Pastor Jean W. Rasemanahaka, Church of Jesus Christ in Madagascar;

Dr William Rusch, Lutheran Church in America.

In some other cases, negotiations with the church and the proposed member were still under way and were therefore not ready for submission to the Central Committee. It was recommended that the Central Committee give the necessary authorization to the Executive Committee to act on names proposed at the time of its next meeting in February 1981, in order to give new members time to prepare for the next meeting of the Faith and Order Plenary Commission in January 1982.

This was agreed.



### *Unit I: Church and Society*

It was reported that Prof. James Ham, Anglican Church of Canada, had resigned his membership of the Working Committee. Proposals for his replacement were still awaited.

### *Unit I: Programme on Theological Education*

After the death of Rev. Thomas Campbell, and following the proposal from the PTE Commission, the Executive Committee recommended that the Central Committee appoint Rev. W. Robert Martin, Jr., Presbyterian Church in the US to take the vacant place as a member of the Commission. In addition, the Executive Committee recommended that Dr Howard M. Mills, United Church of Canada, presently a member of the PTE Commission, be appointed by the Central Committee as Moderator of the PTE Commission. The Central Committee **accepted** these recommendations.

### *Unit II: Commission on Inter-Church Aid, Refugee and World Service*

It was reported that the Rev. Dr Albert H. van den Heuvel had resigned both as Moderator and as a member of the Commission. The Executive Committee recommended and the Central Committee **agreed** that Rev. Dr Robert J. Marshall, Lutheran Church in America, be appointed to take the vacant place as a member of the Commission, and that Bishop John Samuel of Multan, United Church of Pakistan, presently one of the Vice-Moderators of CICARWS Commission, be appointed as Moderator of the Commission.

### *Unit II: Christian Medical Commission*

Due to the appointment of Ms Marie Assaad to the staff of the World Council, and following the proposal of the Commission, the Executive Committee recommended and the Central Committee **agreed** that her place be taken by Ms Mary Fadel, Evangelical Church, Synod of the Nile, Egypt.

### *Unit II: Programme to Combat Racism*

It was reported that Rev. Canon Wilfred Wood had resigned as Moderator of the Commission. Following the proposal of the PCR Commission, the Executive Committee recommended and the Central Committee **agreed** that Ms Annette Hutchins-Felder, United Methodist Church, USA and presently a Vice-Moderator of PCR Commission, be appointed as Moderator of the PCR Commission.

### *Unit III: Renewal and Congregational Life*

It was reported that Dr Oscar McCloud had resigned as Vice-Moderator of the Working Group on Renewal and Congregational Life. The Executive Committee recommended and the Central Committee **agreed** that Rev. Dr Jonas Jonson, Church of Sweden, be appointed Vice-Moderator. Dr McCloud would remain a member of the Group.

#### *Committee on Communication*

It was reported that, following his appointment to the WCC staff, Mr Bruce Best, Uniting Church in Australia, was resigning his membership of the Communication Committee. Proposals for his replacement were still awaited from his church.

## **REPORT OF THE FINANCE COMMITTEE**

Dr McCloud presented the report of the Finance Committee as follows:

### **I. 1979 Financial report**

The Finance Committee has given detailed consideration to the 1979 financial report. It applauds the efforts made in that year to contain expenses within a maximum of 95% of the approved 1979 budget, in accordance with the appeal made by Central Committee at its last meeting. It notes with appreciation that total savings against approved budget amounted to SFr. 1.8 million or about 7%.

The fixed rates of the Council in 1979 were US\$1 = SFr. 1.60 and DM 1 = SFr. 0.80. At these fixed rates, expenditure for programme services and operations exceeded support and revenue by SFr. 2,646,670. Realized and unrealized exchange differences, on the other hand, amounted to SFr. 2,305,761, leaving a net deficit on the year's operations of SFr. 340,909. It is gratifying to report that this result was more favourable than was anticipated, due to the savings effected combined with an improved currency exchange situation.

The Exchange Fluctuation Reserve was increased to a level of SFr. 2.5 million, as recommended by the Executive Committee, and the Operating Balance was increased to SFr. 1,360,985, against SFr. 825,820 at the end of 1978.



The Finance Committee expresses its satisfaction with the improved situation at the end of 1979 and, having received the advice of the Audit Committee, recommends to the Central Committee :

- a) to affirm the decision of the Executive Committee to increase the Exchange Fluctuation Reserve to SFr. 2.5 million ;
- b) to adopt the 1979 financial report.

The Central Committee **accepted** these recommendations.

## **II. Auditors for the 1980 accounts**

On the advice of the Audit Committee, the Executive Committee appointed Ernst & Whinney SA as Auditors for the 1979 accounts.

The Audit Committee has expressed its complete satisfaction with the auditing work carried out by the new auditors in relation to the 1979 financial report, and the Finance Committee therefore recommends the appointment of Ernst & Whinney SA, as auditors for the 1980 financial accounts of the Council.

This was **agreed**.

## **III. 1980 financial year**

The Executive Committee approved in February 1980 a budget for the year 1980 in which total anticipated expenditure exceeded total estimated income by SFr. 2.2 million. In approving this budget, the Executive Committee did so on the basis that,

“in accord with advice received from the Review Committee, expenditures in excess of income should not be counted within the limit upon deficit funding, if the excess of expenditure is to be drawn from fund balances according to a policy that assures a remaining balance adequate for a cash flow demanded by regular operations.”

The Executive Committee further recommended that the deficit in 1980 be no greater than a range of SFr. 700,000 to SFr. 750,000 and that the reduction of fund balances in 1980 be kept down to SFr. 1.5 million as nearly as possible.

It is recommended that the Central Committee affirm the actions of the Executive Committee in adopting the 1980 budget.

This was **agreed**.

It is too early to forecast the outcome of the 1980 financial year. Income received to the end of June is higher than at the same time in 1979; expenditure is lower by some 2.7% during the first half-year. While it is not certain that these positive trends will continue at the present rate, it seems likely that the total deficit in 1980 will be reduced to about Sfr. 1.6 million which is about the amount of the deficit anticipated for the year 1980 when the three-year plan was considered at the last Central Committee.

The Operating Balance at 31 December 1979 was	SFr. 1,360,985
The present anticipated CCT shortfall in 1980 is	SFr. 500,000
leaving an available amount of	<u>SFr. 860,985</u>
From this amount must be deducted the transfer made on the authority of the Executive Committee to the Retirement Fund to cover an increase of pensions of 4%	SFr. 300,000
Anticipated balance 31. 12. 80	<u>SFr. 560,985</u>

The WCC's fixed exchange rates in 1980, recommended by the Investment Advisory Group, are

US\$1 = SFr.1.55

DM 1 = SFr. 0.90

Actual rates to the present time are somewhat higher on average than these fixed rates, and exchange gains have been realized. These realized gains may, however, be offset by unrealized losses when the Council's assets and liabilities are exchanged into Swiss francs for year-end balance sheet purposes.

Because it is not possible to estimate at this Central Committee meeting the net result of the year's exchange operations, nor even to indicate whether it will be positive or negative, the Committee recommends that the Executive Committee be authorized to take decisions at its February 1981 meeting in respect of net exchange differences which have arisen as a result of the operations of the 1980 financial year and from the conversion of other currencies into Swiss francs for balance sheet purposes.

This was agreed.

#### IV. Level of Exchange Fluctuation Reserve

In order to give to the Executive Committee guidance on the matters referred to above, the Finance Committee expresses the opinion that the Exchange Fluctuation Reserve should for the time being remain at its present level of SFr. 2.5 million. It recommends, however, that the Investment Advisory Group be asked to provide a suitable formula for setting an



appropriate level for the Exchange Fluctuation Reserve in relation to the currency assets and liabilities held by the Council, and taking into consideration any other factors which the Group may decide are relevant.

This was agreed.

## V. Income development

The Committee considered a report and detailed statements from the Office of Income Coordination and Development (OICD) outlining the income situation in 1980 and projections for 1981.

It was noted with satisfaction that, with greater stability in exchange rates, increases in giving made by member churches were now being reflected in the WCC's income in Swiss franc terms. The Committee is grateful for these, often considerable, efforts by member churches and expresses its warm appreciation to them.

While it is too early to estimate the final likely percentage increase in income for 1981, the Committee feels confident that, in Swiss franc terms, programme contributions will be higher than the 1% increase over 1979 income, included in the total of the 1981 budgets, while at the same time it cautions against over-optimism in respect of some sub-units which currently anticipate much higher increases in income in Swiss franc terms.

The estimated shortfall on CCT in 1981 represents 21% of the total non-designated income required. On the other hand, the fund balance reduction only represents 5% of all other income required. This shows that the WCC budget is, when compared to estimated income, in a certain state of imbalance. This imbalance cannot be expected to be corrected only by the efforts of the member churches to increase their CCT contributions to the WCC. It is therefore suggested that the OICD study appropriate alternative ways to restore a balanced income to expenses situation.

The Committee is of the opinion that confining special funding to the Assembly will enable some member churches to respond more generously to the WCC's request for funding for its ongoing work, and considers this may make it possible to achieve a further increase in designated income in the longer term, possibly to the benefit of sub-units presently dependent on CCT income, in 1981 and 1982.

The Committee again wishes to draw attention to its previous decisions regarding the ongoing work of the Office of Income Coordination and Development, and recommends that the Central Committee direct sub-units, commissions and working groups to follow the procedures outlined

in the Minutes of the Executive Committee meeting held in February 1978 and the September 1979 meeting, namely :

- that all approaches to member churches and donor agencies be cleared through the OICD in order to avoid competing requests.

This was **agreed**.

The Committee wishes to place on record its appreciation of the substantial contribution made by the late Luiz Carlos Weil, former Director of the Office for Income Coordination and Development, to the Council's financial affairs, more particularly to its fund-raising policy and practice. The Committee is pleased to note the extent to which present staff of the Department have found it possible to build on the firm foundations established by Luiz Carlos Weil, and encourages member churches to continue to respond to the requests made by that office as realistically as possible.

## **VI. Special funding**

The Committee received a report on the progress of special funding previously authorized by the Executive Committee over and above the normal budget of the Council. It was pleased to note that, of the total funding authorized, 93.5 % has been received or firmly pledged.

### *Budgeting procedures for special funding*

At its September 1978 meeting, the Executive Committee agreed that:

“authorization to seek or to apply additional funds to cover any items of expenditure which are over and above the approved budget (can) be granted only by specific resolution of the Executive Committee, providing the Department or Sub-unit concerned has otherwise reduced to a significant degree its dependence on Central Church Treasury income, internal transfers from other Sub-units, or fund balances.”

In its February 1980 meeting, the Executive Committee specified that the words “over and above the approved budget” mean that such decisions to authorize special funding are taken after a budget has been approved for items of expenditure to be spent during the current fiscal year. Such decisions must be justified by a certain character of urgency. The urgency of these extra-budgetary items requiring special authorization must be such that they cannot await the discussion, inclusion in and approval of the budget of the following year.

Special funding authorizations will therefore not become an “ordinary” and regular procedure and must remain exceptional.



It is recommended that the Central Committee affirm the Executive Committee decisions on special funding as a basic WCC policy.

This was agreed.

## VII. Approach to 1981 financial year and subsequent financial years

The Committee considers that the principal concern of the Central Committee in January 1979 in its adoption of a financial plan for the three years 1979, 1980 and 1981 was motivated by a desire to ensure a sound financial position for the Council as it approaches the 1983 Assembly. The Committee believes it is now appropriate to prepare plans which could guide the financial policy of the Council in the years 1981, 1982 and 1983.

The Committee is of the opinion that the 1981 financial year, especially the proposed budget, should consequently be seen in the light of the needs of 1982 and 1983. Any deficit incurred in 1981 will make it more difficult to achieve a balanced budget in 1982, which the Committee considers an essential part of its strategy.

Because of other actions being taken at this Central Committee, especially those which relate to the pre-Assembly period, the Committee was able to consider only the broad implications of this period. The Finance Committee wished to provide a framework within which staff, commissions and working groups could operate, while at the same time assuring the Central Committee that adequate financial constraints were imposed to ensure that the goal of a sound financial position before 1983 was achieved.

### A. *Minimum fund balances*

In the context of this approach to this longer term planning, the Committee noted the underlining by the Review Committee of the Finance Committee's earlier concerns to establish minimum fund balances, in order to have the means to ensure a policy for the responsible use by sub-units of such fund balances.

In this respect the Finance Committee recommends that Central Committee:

- a) affirm the principle agreed by the Executive Committee that:

“it would be advisable for sub-units possessing fund balances to retain within their funds an amount approximating to three months' operating costs. 'Operating costs' should exclude projects and exceptional items.

“So far as CCT-dependent sub-units are concerned, a minimum balance of SFr. 1.5 million would be required to cover approximately three months’ operating costs on CCT-dependent sub-units.

“Probably minimum operating balances should be used only in the event of a temporary crisis, which could be defined as one in which the balances used are expected to be refunded by the end of the succeeding financial year. The minimum balance of any sub-unit might, therefore, be allowed to fall below the equivalent of three months’ operating costs in any sub-unit for one financial year end only, before it is replenished in the course of the following year”;

- b) affirm the request made to the Assistant General Secretary for Finance and Administration to prepare a report for presentation to the Executive Committee in February 1981 on the basis of the 1979 figures now available;
- c) authorize the Executive Committee to establish, on the basis of that report, necessary minimum fund balances.

The Central Committee **accepted** these recommendations.

### *B. Emergency Reserve*

The Finance Committee noted the earlier agreement of the Executive Committee that a detailed proposal be worked out in consultation with the various sub-units for establishing an Emergency Reserve, and recommends that proposals be brought to the Central Committee for its consideration in August 1981. This was **agreed**.

### *C. Exchange rates*

In placing the financial year 1981 in the context of the three-year period up to 1983, the Finance Committee notes the decision of the Executive Committee that, for a period of at least one financial year, accounting fixed rates of exchange used by the Council be reviewed monthly based on the exchange rates adopted by the United Nations.

## **VIII. 1981 budgets**

The 1981 Proposed Budget (Appendix IX) anticipates a shortfall in CCT and other undesignated income of SFr. 1.3 million, and a reduction in sub-unit fund balances of SFr. 1.1 million. The 1981 proposed budget totals SFr. 29,962,293 against an approved 1980 budget of SFr. 28,687,555, an increase of 4.4%. This increase is less than the 5% inflationary factor which was, at the request of the Executive Committee, provided in the 1981 proposed budget.



The exchange rates fixed for 1981 budget purposes are the same as those used in 1980, namely 1US\$ = SFr. 1.55 and 1 DM = SFr. 0.90. The Finance Committee has no means of assessing whether, on the basis of fixed accounting rates, reviewed monthly, actual Swiss franc income credited to sub-units will be greater or less than the income budgeted at the fixed budget rates.

In examining the 1981 proposed budget, the Finance Committee had particularly in mind the following factors:

- a) the outcome of the 1979 financial year;
- b) its review of the 1980 financial year to date;
- c) its consideration of the income projections for 1981;
- d) the response to the previously approved special funding, and the previously declared intention of the Executive Committee that the next item of special funding should be the 1983 Assembly;
- e) consideration of the 1981 financial year as an integral and important part of the three-year period to the 1983 Assembly;
- f) inflationary factors as they might affect the outcome of the 1981 financial year compared to the proposed budget.

Factors (a) to (e) inclusive have already been discussed in the earlier part of this report. The remaining factor (f) is discussed below.

### *Inflationary factors*

The principal inflationary factor relates to the rate of inflation in Switzerland and its likely effect on the need to consider an increase in staff salaries due to the rise in the cost of living index. Staff Regulations provide for a review of the situation at six monthly intervals – in February and August – whenever the cost of living increases 4% above the level at the last salary review with consequent effective salary changes being made from 1 April or 1 October.

The increase in the cost of living index to the end of July was about 3% above that obtaining on 1 August 1979 at which date the last review, resulting in salary increases from 1 October 1979, was made. If the present inflation rate continues, consideration will need to be given to further salary increases in February 1981, effective from April 1981.

## **IX. 1982 budgets**

In considering the financial prospects for the year 1982, the Committee was especially aware of the proposals made by the Review and Programme

Committees to undertake a programme of ecumenical travel and team visits prior to the 1983 Assembly. The Committee is concerned that it be possible clearly to identify funds available for this purpose on a Council-wide basis. If this programme is to be extensive, it will be necessary for some costs to be borne by member churches, or by local, national and regional organizations. The actual amount and source of these resources should be indicated in the 1982 proposed budget to be considered by the Executive Committee in February 1981.

The Committee requests that a preliminary 1983 budget be presented to the February 1981 Executive Committee meeting in order that an overall view of the Council's pre-Assembly financial situation can be established prior to the Central Committee meeting in 1981.

This was agreed.

## X. Recommendations

### A. *1981 budgets*

In the light of:

- a) the outcome of the 1979 financial year;
- b) the reduction in spending so far in 1980, and the possibility that some further saving may be made in 1981;
- c) positive signs of the increased giving of member churches and its more direct effect on the Council's income in Swiss franc terms;
- d) the possibility that appeals for additional funding for the Council's ongoing work may be more successful while the only new item of special funding is the funding of the 1983 Assembly;
- e) the likelihood that there will be some saving in salaries compared to the inflationary factor of 5% provided in the 1981 budgets;

it is recommended that the 1981 proposed budget be approved, but that it be subject to review by the Executive Committee in February 1981, particularly in light of the outcome of the 1980 financial year as it will then be known.

This was agreed.

It is further recommended that in the event that the Executive Committee, after weighing the known or estimated effects of all the above factors, considers that they do not contribute sufficiently to reduce the CCT deficit in 1981 to a maximum level of SFr. 700,000, the Executive Committee be authorized to take whatever action may be necessary to achieve this objective.

This was agreed.



## *B. 1982 budgets*

It is recommended that Central Committee :

- a) request the Executive Committee in February 1981, with the plan called for in connection with the proposed process of ecumenical travel and team visits, to consider responsibilities for the costs of such visits ;
- b) authorize the Executive Committee to approve at its meeting in February 1981 a proposed budget for 1982 :
  - identifying funds which are available for ecumenical travel and team visits in 1982 ;
  - showing how proposed expenditure in that year can be matched by income ;
- c) recognize that the major source of funds for the purpose of ecumenical travel and team visits be the amounts normally allocated to meetings and consultations, and that commissions and working groups be requested to make these amounts available on a Council-wide basis for individual or team visits on the authority of the General Secretary.

The Central Committee **accepted** these recommendations.

## *C. 1983 budgets*

It is recommended that a preliminary 1983 budget be prepared for consideration by the Executive Committee in February 1981, in order that an overall view of the Council's pre-Assembly financial situation can be established prior to Central Committee 1981.

This was agreed.

## *D. Distribution of costs for services*

With a view to reducing the demands upon Central Church Treasury income, the Committee recommends the Central Committee to affirm the decision of the Executive Committee to consider the distribution of costs for various services, and to request the Assistant General Secretary for Finance and Administration to report to the Executive Committee in February 1981.

This was agreed.

## **XI. Preliminary budget for Sixth Assembly**

The Finance Committee received a preliminary budget of the costs of the Sixth Assembly in 1983, totalling SFr. 6,931,000.

On the basis of (a) the expected 1983 level of the Assembly Reserve, and (b) other designated amounts then likely to be available for special purposes, the Committee considers that an additional amount of SFr. 5.5 million will be needed. It consequently recommends that Central Committee authorize that approaches for the funding of the Sixth Assembly be made to member churches for a total amount of SFr. 5.5 million.

This was agreed.

## **XII. Budgetary and financial procedures**

One of the contributory factors to the difficulties which the Finance Committee faced in considering the 1981 proposed budget was the inadequate and somewhat unsatisfactory budgetary and financial consultation procedure, which is caused by the present structure of the Council. The Finance Committee recommends that the Central Committee request the General Secretary to submit a report to the next meeting of the Central Committee recommending steps to be taken to improve the financial and budgetary relationships between the Executive Committee and the Central Committee, the General Secretariat, and sub-units, commissions and working groups.

This was agreed.

## **XIII. Further consultation on finances**

The Executive Committee has had under consideration since the consultation on finance in October 1978 a further consultation on WCC finances. It is now proposed to hold such a consultation in Geneva in April 1981.

The main purpose of the consultation would be to assist the Finance Committee in establishing general financial policies and to respond to the challenges the ecumenical movement will face in the 80s in the current changing economic environment.

The objectives of the consultation would be threefold:

- 1) to increase the main donor churches' understanding of the World Council's financial operating policies;
- 2) to analyse past and projected changes in giving patterns both to the WCC and within the churches;
- 3) to study future strategy and planning for WCC budget financing in relation to the changes in giving patterns in the churches, as these changes affect such financing.



It is suggested that the following participation be envisaged at the consultation of up to 50 participants:

- Moderator of the Finance Committee (to act as Moderator of the consultation);
- members of the Finance Committee;
- one representative of each sub-unit commission or working group;
- leaders of member churches who exercise both programme and financial responsibilities in their churches;
- staffing: WCC Finance Department staff, including  
Unit Finance Officers  
WCC Office for Income Coordination and Development

At the request of the Executive Committee, the Finance Committee recommends to the Central Committee a consultation on finances as outlined above; this was agreed.

#### **XIV. Audit Committee**

The Committee wishes to place on record its thanks to the Audit Committee for its work and for the increased clarity which has been brought to the financial statements of the Council.

#### **XV. Investment Advisory Group**

The Committee is most grateful for the continuing support which is provided by the members of the Investment Advisory Group and for the time and careful attention they give to the Council's affairs in regularly reviewing the investment portfolio and advising on foreign exchange and other related matters.

#### **XVI. Banks doing business in South Africa**

The Executive Committee had considered the policy of the WCC in relation to banks maintaining direct banking operations in South Africa.

The Finance Committee noted the action taken by the Executive Committee in order to have up-to-date information as a guide to investments and banking in South Africa and in order to enable more effective implementation of the policy.

## **XVII. Office space requirements**

A report to the Central Committee in January 1979 advised that, due to financial uncertainties, the Executive Committee had decided not to proceed with agreed plans for the expansion of the Ecumenical Centre.

Requests for additional space, both from within the Council and from other organizations in the Centre, have made it necessary to reconsider this matter.

As an alternative to expanding the existing buildings, the Executive Committee has agreed to purchase and erect a temporary building adjacent to the Rhône wing.

The Central Committee received this item for information.

## **XVIII. Provident and Retirement Fund Boards**

The Committee received a report of the major items considered by the Boards of the Provident and Retirement Funds:

- a) the revision of the Rules of the two Funds, which it has not, however, been found practicable to consolidate as originally anticipated;
- b) the reinsurance of the cost of widows' pensions by the provision of lump sum death benefits;
- c) the reinsurance of the risk of invalidity;
- d) the appointment of Dr J. Oscar McCloud as Moderator of the Boards in place of Dr Robert J. Marshall.

The Central Committee received this item for information.

## **XIX. Thanks**

The Finance Committee wishes to place on record its sincere thanks to Dr Jacques Rossel for the able way in which he has carried out his duties as Moderator of the Audit Committee since its formation.

It also expresses to Dr Robert Marshall its deep gratitude for the significant contribution which he has made during his period as Moderator of the Finance Committee to the development of sound financial policies for the Council. His skill, wisdom and guidance, his clarity of mind and breadth of vision have been of inestimable value to the Council during this difficult and challenging period. The Committee expresses to Dr Marshall its warm appreciation for all his support.



Finally, the Finance Committee records its sincere thanks to the staff responsible for the finances of the Council and particularly for their considerable assistance to the Committee both in preparation for and during the course of this Central Committee.

The Central Committee endorsed these expressions of thanks with acclamation.

## PROCEDURES FOR FUTURE MEETINGS

Dr Appel proposed and Central Committee agreed that the procedures of the Committee needed revision in view of the present extent and variety of the WCC's activities and the difficulty of obtaining an overall view of them. Ways should be found for decisions to be taken on programmes, personnel and financial resources while keeping in mind the general purpose and possibilities of the Council. Proposals for improved working methods should be presented to the next meeting.

## DATES OF FUTURE MEETINGS

Bishop Hempel, on behalf of the Federation of Evangelical Churches in the German Democratic Republic, officially invited the Central Committee to hold its meeting in 1981 from 17 to 26 August in Dresden. He particularly asked members to allow time for visits to congregations before or after the meeting. The Central Committee accepted this invitation with acclamation.

The General Secretary announced that the dates provisionally arranged for the meetings of the Executive and Central Committees in Stockholm, Sweden, in 1982, were 15 to 26 August. There would, however, have to be further negotiation in view of the clash with the dates of the WARC General Council meeting.

## CLOSING ACTIONS

### I. Expression of thanks

The General Secretary thanked all those who had contributed to the success of the meeting, including:

- those responsible for worship, under the leadership of Gwen Cashmore;
- Fred Kaan, who had planned the Cantate Domino celebration, and Midge Meinertz who had directed the choir;
- the Ecumenical Centre Staff Association which had organized the barbecue supper;

- the team of stewards, under the leadership of Pierre Mayor ;
- the staff who had hosted participants during the meeting ;
- the cafeteria staff, directed by M. and Mme Clément ;
- FERT travel office ;
- Swissair which had helped with reception arrangements at the airport ;
- all staff and coopted staff, particularly the translators and interpreters, under Ms Evdokimoff and Ms Bonnewitz ; the typing pool under Ms Cambitsis and Ms Williamson ; Mr Mosimann and his technicians and staff ; the minute writers, Ms Burrows and Ms Friedli ; Mr van Beek as documents officer ; the receptionists, Ms Feller and Ms Boss ; Ms Thaler, the conference secretary, and the administrative team, especially Ms Aschwanden who had organized transport arrangements, Ms Moreillon, in charge of catering arrangements, and the cyclostyle staff who had produced all the documents.

The Moderator thanked the General Secretary, Deputy General Secretaries and the members of Central Committee for their cooperation.

Dr Russell, on behalf of the Central Committee, expressed gratitude to the Moderator and Vice-Moderators for the way in which they had conducted the business.

The Moderator adjourned the meeting at 6.30 p.m. on Friday, 22 August 1980.

## II. Closing worship

The closing eucharist, led by Bishop Bryce, was held in the chapel of the Ecumenical Centre. The preacher was Ms Evelyn Mahlatsi.



# APPENDICES

## Appendix I

### PARTICIPANTS

#### PRESIDENTS

<i>Honorary President:</i>	Rev. Dr W. A. Visser 't Hooft
<i>Presidium:</i>	Hon. Ms Justice A. R. Jiagge
	Prof. José Miguez-Bonino
	Most Rev. Olof Sundby
	Dr Cynthia Wedel

#### OFFICERS OF THE CENTRAL COMMITTEE

<i>Moderator:</i>	Most Rev. Edward W. Scott
<i>Vice-Moderators:</i>	His Holiness Karekin II
	Ms Jean Skuse
<i>General Secretary:</i>	Rev. Dr Philip A. Potter

#### MEMBERS OF THE CENTRAL COMMITTEE

Dr S. T. Ola Akande, Nigerian Baptist Convention  
Rt Rev. John M. Allin, Episcopal Church, USA  
Mr Jan Anchimiuk, Autocephalic Orthodox Church in Poland  
His Eminence Antonie (Plamadeala), Romanian Orthodox Church  
Rev. Dr André Appel, Evangelical Church of the Augsburg Confession of  
Alsace and Lorraine  
Mr Harry A. Ashmall, Church of Scotland  
Prof. Dr Anwar M. Barkat, Church of Pakistan  
Bishop Dr Tibor Barthá, Reformed Church in Hungary  
Mr Bena-Silu, Church of Christ on Earth by the Prophet Simon Kimbangu  
Rt Rev. Dr P. A. Berberian, Armenian Apostolic Church  
Rev. Alexei M. Bichkov, Union of Evangelical Christian Baptists of USSR  
Rev. Jacques Blanc, Protestant Church of Algeria  
Protopresbyter Vitaly Borovoy, Russian Orthodox Church  
Rt Rev. Leslie Boseto, United Church in Papua New Guinea and the  
Solomon Islands  
Rev. Dr Arie R. Brouwer, Reformed Church in America  
Rev. John P. Brown, Uniting Church in Australia  
Rt Rev. J. L. Bryce, Church of the Province of New Zealand  
Dr Alexy Buevsky, Russian Orthodox Church  
Rev. Dr Robert C. Campbell, American Baptist Churches in the USA  
Rev. Chan Alan Chor Choi, Anglican Church in China including Hong Kong  
Ms Fernanda Comba, Waldensian Church, Italy



Rev. Dr Paul A. Crow, Jr., Christian Church (Disciples of Christ), USA  
 Rev. Dr James R. Crumley, Jr., Lutheran Church in America  
 Rev. Meirion Lloyd Davies, Presbyterian Church of Wales  
 Rev. Canon E. P. M. Elliott, Church of Ireland  
 Principal Olle Engström, Mission Covenant Church of Sweden  
 Moderator Prof. Dr Hans Helmut Esser, Evangelical Church in Germany  
 (Reformed)  
 Ms Ana B. Ferrari, Evangelical Methodist Church of Argentina  
 Mr Ludwig Franke, Federation of the Evangelical Churches (Thuringia)  
 Rev. Dr Hans A. Frei, Old Catholic Church of Switzerland  
 Ms Daisy Gopal Ratnam, Church of South India  
 His Eminence Metropolitan Dr Paulos Mar Gregorios, Orthodox Syrian  
 Church – Catholicate of the East  
 Rev. Dr John S. Groenfeldt, Moravian Church in America, Northern Province  
 Prof. Dr Gerhard Grohs, Evangelical Church in Germany (United)  
 Bishop Dr Hans Heinrich Harms, Evangelical Church in Germany (Lutheran)  
 Dr Heinz Joachim Held, Evangelical Church in Germany (Lutheran)  
 Bishop Dr Johannes Wilhelm Hempel, Federation of the Evangelical  
 Churches (Saxony)  
 Bishop Dr Friedrich Huebner, Evangelical Church in Germany (Lutheran)  
 Rev. Albert Isteero, Synod of the Nile of the Evangelical Church  
 Ms Heather Johnston, Presbyterian Church in Canada  
 Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation  
 His Eminence Juvenaly (Poyarkov), Metropolitan of Krutitzky and Ko-  
 lomna, Russian Orthodox Church  
 Rev. Dr Won Yong Kang, Presbyterian Church in the Republic of Korea  
 Rt Rev. Dr Josiah Kibira, Evangelical Lutheran Church in Tanzania  
 His Eminence Archbishop Kirill (Gundyayev), Russian Orthodox Church  
 Bishop Albert Klein, Evangelical Church of the Augsburg Confession,  
 Romania.  
 Prof. Dr Gerasimos Konidaris, Church of Greece  
 Ms Julia Lädrach, Swiss Protestant Church Federation  
 Rev. Johannes Langhoff, Evangelical-Lutheran Church of Denmark  
 Rev. Samuel Lehtonen, Evangelical-Lutheran Church of Finland  
 Rev. José M. Leite, Evangelical Presbyterian Church of Portugal  
 Rt Rev. Per Lønning, Church of Norway (Lutheran)  
 Ms Janice Love, United Methodist Church, USA  
 Rev. Wilson T. Lwanga-Mugerwa, Church of Uganda  
 Ms Evelyn G. Mahlatsi, Church of the Province of South Africa  
 Bishop James K. Mathews, United Methodist Church, USA  
 Ms Teli S. R. Matthew, Federation of Evangelical Lutheran Churches  
 in India  
 Archbishop Dr Janis Matulis, Evangelical Lutheran Church of Latvia  
 Ms Jean Mayland, Church of England

Rev. Dr J. Oscar McCloud, United Presbyterian Church in the USA  
 Pastor Manoel de Mello, Evangelical Pentecostal Church "Brazil for Christ"  
 Prof. Jean Meyendorff, Orthodox Church in America  
 Ms Marie Momo-Kingue, Evangelical Church of Cameroun  
 Rev. Armencius Munthe, Simalungun Protestant Christian Church  
 Rt Rev. Gerald B. Muston, Anglican Church in Australia  
 Dr Emerito Nacpil, United Methodist Church  
 His Eminence Nicolae (Corneanu), Metropolitan of Banat, Romanian Orthodox Church  
 Prof. Dr Nikos A. Nissiotis, Church of Greece  
 Rev. Francisco Norniella, Presbyterian Reformed Church in Cuba  
 Pastor Lukombo-Kitete Ntontolo, Evangelical Church of Zaïre  
 Ms Mercy Amba Oduyoye, Methodist Church, Nigeria  
 Rt Rev. Dr Henry Okullu, Church of the Province of Kenya  
 His Eminence Pankratij, Metropolitan of Stara and Zagora, Bulgarian Orthodox Church  
 His Eminence Parthenios (Coinidis), Metropolitan of Carthage, Greek Orthodox Patriarchate of Alexandria  
 Mr Vibul Pattarathammas, Church of Christ in Thailand  
 His Eminence Pavlos (Menevichoglou), Metropolitan of Sweden, Ecumenical Patriarchate of Constantinople  
 Rev. Margaret Barnes Peery, Presbyterian Church in the United States  
 Ms Waltraut Peper, Federation of Evangelical Churches, GDR (United)  
 Rev. Dr Avery D. Post, United Church of Christ, USA  
 Rev. Dr David W. Preus, American Lutheran Church  
 Mr Albert J. Price, United Church of Christ, USA  
 Prof. John S. Romanides, Church of Greece  
 Rev. Dr David Russell, Baptist Union of Great Britain and Ireland  
 Ms Dorinda Y. Sampath, Presbyterian Church in Trinidad and Grenada  
 His Grace Bishop Samuel, Coptic Orthodox Church  
 Bishop Dr Gurbachan Singh, Church of North India  
 Rev. Prof. Josef Smolik, Evangelical Church of Czech Brethren  
 Rt Rev. Neville W. de Souza, Church in the Province of the West Indies  
 Rev. Dr Sutarno, Christian Churches of Java  
 Mr Nikolay Teteryatnikov, Russian Orthodox Church  
 Prof. Kyaw Than, Burma Baptist Convention  
 Ms Barbara R. Thompson, United Methodist Church, USA  
 Mr William P. Thompson, United Presbyterian Church in the USA  
 Ms Marja van der Veen-Schenkeveld, Reformed Churches in the Netherlands  
 Rev. Dr Robert A. Wallace, United Church of Canada  
 Ms Pauline M. Webb, Methodist Church, UK  
 Commissioner Harry W. Williams, The Salvation Army  
 Ms A. Jean Woolfolk, Christian Church (Disciples of Christ), USA  
 Rt Rev. Kenneth Woollcombe, Church of England



Ms Margaret A. Youngquist, American Lutheran Church  
Ms Jean F. Zaru, Friends' United Meeting  
Prof. John D. Zizioulas, Ecumenical Patriarchate of Constantinople  
Ms Hildegard Zumach, Evangelical Church in Germany (United)

SUBSTITUTES

Mr Mersei Hazen Abebe, Ethiopian Orthodox Church	for Mr Habte Tsegaye
Very Rev. Dr Alan A. Brash, Presbyterian Church of New Zealand	for Ms Joan Anderson
Bishop William R. Cannon, The United Methodist Church, USA	for Bishop Ralph Alton
His Eminence Metropolitan Emilianos (Timiadis), Ecumenical Patriarchate of Constantinople	for His Eminence Metropolitan Chrysostomos (Konstantinidis)
His Grace Metropolitan Mar Gregorios Yohanna Ibrahim, Syrian Orthodox Church of Antioch and All the East	for His Holiness Mar Ignatius Zakka I
Mr Albert Laham, Greek Orthodox Church of Antioch and All the East	for His Beatitude Ignatios IV
Archbishop Makarios, Ethiopian Orthodox Church	for Bishop Paulos
Mr Yves Moevi, Protestant Methodist Church in Benin and Togo	for Rev. Harry Henry
Ms Margaret Sonnenday, United Methodist Church, USA	for Congressman John Brademas
Mr Enilson Rocha Souza, Evangelical Pentecostal Church “Brazil for Christ”	for Most Rev. Arthur Kratz
Metropolitan Dr Alexander Mar Thoma, Mar Thoma Syrian Church of Malabar	for Dr M. M. Thomas

## REPRESENTATIVES OF MEMBER CHURCHES NOT OTHERWISE REPRESENTED

Mr I. Christopher Aitken	Presbyterian Church of Southern Africa
Rev. Dr D. G. L. Cragg	Methodist Church of Southern Africa
Prof. Dr A. Geense	Netherlands Reformed Church
Rev. Choon Young Kim	Methodist Church of Korea
Rt Rev. B. D. Mondal	Church of Bangladesh
Rev. John Nakajima	United Church of Christ in Japan

### DELEGATED OBSERVER

Monsignor Basil Meeking	Roman Catholic Church (Secretariat for Promoting Christian Unity)
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Rev. Heinrich Bolleter	World Methodist Council
Ms Erica Brodie	World YWCA
Dr Emidio Campi	World Student Christian Federation
Dr Gerhard Class	Baptist World Alliance
Ms Val Ferguson	Friends World Committee for Consultation
Dr Hans W. Florin	World Association for Christian Communication
Mr James H. Forest	International Fellowship of Reconciliation
Rev. Paul Fueter	United Bible Societies
Rev. Katherine Kinnamon	Disciples Ecumenical Consultative Committee
Rev. John Lucal, SJ	SODEPAX
Rev. Dr Carl H. Mau, Jr	Lutheran World Federation



Dr Lubomir Mirejovsky	Christian Peace Conference
Mr Yukio Miyazaki	World Alliance of YMCAs
Mr Dale Ott	Brethren Service Commission
Mr Anivaldo Padilha	Frontier Internship in Mission
Rev. Dr Edmond Perret	World Alliance of Reformed Churches
Mr Adrian Wijemanne	Ecumenical Development Cooperative Society

### ADVISERS FROM NATIONAL CHRISTIAN COUNCILS AND REGIONAL CONFERENCES

Rev. Dr Donald W. Anderson	Canadian Council of Churches
Mr Kodwo E. Ankrah	All Africa Conference of Churches
Very Rev. Dr Alan A. Brash (member of Central Committee)	National Council of Churches in New Zealand
Ms Inga-Brita Castrén	Ecumenical Council of Finland
Fr Kelvin Felix	Caribbean Conference of Churches
Dr H. A. M. Fiolet	Council of Churches in the Netherlands
Ms Daisy Gopal Ratnam (member of Central Committee)	National Council of Churches of India
Mr Gabriel Habib	Middle East Council of Churches
Rev. Maria Herrbruck	Council of Christian Churches in the GDR
Dr Wolfram Kistner	South African Council of Churches
Dr Hanfried Krüger	Council of Christian Churches in the FRG and West Berlin
Rev. Philip Morgan	British Council of Churches
Prof. Dr Karoly Pröhle	Ecumenical Council in Hungary

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Rev. Daniel Ratefy	Christian Council of Madagascar
Mr Nils Sundholm	Swedish Ecumenical Council
Mr Cornelius D. Watyoka	Christian Council of Zimbabwe
Rev. Dr Glen Garfield Williams	Conference of European Churches
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Ms Annathai Abayasakera: PCR	Prof. Jonathan King: Church and Society
Prof. Enilio Ajakaiye: Church and Society	Dr Nelson Kirst: Faith and Order
Dr Alfred C. Bartholomew: CICARWS	Prof. George Koshy: Education
Ms Julia Campos: Faith and Order	Dr Harry de Lange: Church and Society
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	Dr Aaron Tolen: CCPD
	Bishop Karoly Toth: Unit II
	Dr Thomas Wieser: CWME

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Rev. Fred Kaan	Rev. Dr Jacques Rossel
Bishop John M. Krumm	



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Prof. Dr Peter Amiet	Old Catholic Church of Switzerland
Rev. Georges Andrie	Swiss Missionary Council
Rev. Heinz Egger	Swiss Protestant Church Federation
Ms Nicole Fischer	Swiss Protestant Church Federation
Dr Peter Gessler	Swiss Protestant Church Federation
Rev. Robert Hasler	Swiss Protestant Church Federation
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Rev. Hermann Herzog	Swiss Protestant Church Federation
Rev. Willy Im Obersteg	Swiss Protestant Church Federation
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Rev. Elisabeth Lidell	Church of Denmark — Council on Interchurch Relations
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Rev. William Norgren	Episcopal Church, USA
Metropolitan Geevarghese Mar Osthathios	CCPD
Dr Jether P. Ramalho	CCPD
Dr Bernard Reymond	Swiss Protestant Church Federation
Ms Barbara Rogers	PCR
Dr William G. Rusch	Lutheran Church in America
Rev. Heinrich Rusterholz	Swiss Protestant Church Federation
Dr Tapio Saraneva	Church of Finland
Rev. Carlos Sintado	Renewal and Congregational Life

Rev. Benedikt Steiger	Swiss Protestant Church Federation
Mr Carl H. Traaen	Church of Norway – Council on Foreign Relations
Rev. Pierre Vonaesch	Swiss Protestant Church Federation
Mr Terry Waite	Church of England
Rev. Bärbel von Wartenberg	Women in Church and Society
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Ms Marta Alvarez	Rev. André Honegger
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Mr Heinz Birchmeier	Ms Nelly Lasserre
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Mr Andrey Chijov	Ms Olga M. Piskunova
Ms Claire Chimelli	Ms Elisabeth Raiser
Ms Martine Cullot	Ms Madeleine Richter
Mr Robert Faerber	Ms Bärbel Simons
Ms Nicole Fischer	Ms Renate Strecker
Ms Ilse Friedeberg	Ms Dores von Stritzky
Mr Sergey G. Gordeev	Mr Mstislav L. Voskresenski
Ms Elaine Griffiths	

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Dr Richard J. Bingle	Mr Günter Lorenz
Mr Lutz Borgmann	Mr Hans-Jürgen Roeder
Mr Paul Eberhard	

## STAFF

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Rev. Samuel Amirtham	Rev. Jean-Jacques Bauswein
Ms Barbara Aschwanden	Rev. Dr Ulrich Becker
Ms Marie Assaad	Mr Huibert van Beek



Rev. Ans van der Bent  
 Dr Arnold Bittlinger  
 Rev. John Bluck  
 Ms Sigrid Bonnewitz  
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 Ms Gwendoline Cashmore  
 Rev. Emilio Castro  
 Ms Agnes Chepkwony  
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 Ms Nancy Clark  
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 Ms Maryse Courvoisier  
 Mr Trevor Davies  
 Ms Pilar Delaraye  
 Mr Frank Dent  
 Ms Rosemarie Doench  
 Ms Tomoko Evdokimoff  
 Ms Ruth Feller  
 Mr Jean Fischer  
 Ms Shelagh Friedli  
 Ms Maria Teresa Georgiadis  
 Ms Roswitha Ginglas-Poulet  
 Ms Rosemary Green  
 Mr Robin Gurney  
 Mr Jeremy Hawthorne  
 Dr Karl Hertz  
 Ms Ruud van Hoogevest  
 Ms Anneliese Hoppe  
 Mr Victor Hsu  
 Ms Atsede Kahssay  
 Mr Wesley Kenworthy  
 Ms Cornelia Kerkhoff  
 Dr Stuart Kingma  
 Mr Jan Kok  
 Mr Ninan Koshy  
 Rev. Dr John Kurewa  
 Rev. Dr William Lazareth  
 Ms Ishbel Maclellan

Dr Ma Mpolo Masamba  
 Mr Pierre Mayor  
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 Ms Madeleine Moreillon  
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 Rev. Dr Constance Parvey  
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 Ms Margaret Pater  
 Rev. Angel Peiro  
 Rev. William Perkins  
 Mr Hugh Pettingell  
 Ms Françoise Pottier  
 Rev. Dr Konrad Raiser  
 Mr Ghassan Rubeiz  
 Prof. Todor Sabev  
 Rev. Dr Stanley Samartha  
 Dr Julio de Santa Ana  
 Rev. Aharon Sapsezian  
 Ms Renate Sbeghen  
 Rev. Dr Wolfgang Schmidt  
 Rev. Gordon Schultz  
 Dr Baldwin Sjollem  
 Rev. Dr Choan Seng Song  
 Dr Koson Srisang  
 Canon David Tatchell  
 Ms Evelyne Tatu  
 Dr John B. Taylor  
 Ms Brigitte Thaler  
 Rev. George Todd  
 Dr Reinhild Traitler  
 Mr Archie Turnbull  
 Rev. Dr Lukas Vischer  
 Rev. Dr Hans-Ruedi Weber  
 Mr Erich Weingärtner  
 Mr Ralph Young  
 Rev. Prof. Nikolai Zabolotski  
 Ms Ursula Zierl

## STEWARDS

Mr Hany Assaad  
Mr Tijmen Aukes  
Mr Evert Jan van Beek  
Ms Margret Behle  
Mr Gerhard Beisheim  
Ms Uta Blomeier  
Mr Azing Boonstra  
Ms Ina Boonstra-de Haan  
Ms Catrine Borrero  
Ms Susanne Bronner  
Ms Dagmar Eisner  
Mr Haitham Esperedon  
Ms Cathleen Fluter  
Ms Geneviève Godard  
Ms Maria Grahm  
Mr Philip Gray  
Ms Joy Gurney  
Mr Seppo Holm  
Mr Reiner Holst  
Mr Aron Isaac  
Mr Alan James  
Mr Peter Kaan

Ms Margareta Klasson  
Mr Jörg Klose  
Ms Laila Kristofersson  
Ms Elaine Lilly  
Mr Philip Lodwick  
Ms Ellen Madison  
Ms Jeanne Makondo  
Ms Sarah Mayland  
Ms Faith McNeal  
Ms Rosemarie Neff  
Ms Ingrid Perkins  
Ms Doris Peschke  
Mr Pradeep Pethiyagoda  
Ms Hans-Gerhard Rohde  
Ms Dora Sakyi  
Mr Frantisek Schilla  
Mr Simon Shephard  
Ms Katherine Spearman  
Mr Stefan Streiff  
Mr Gabor Tamas  
Mr Scott Wallace  
Ms Heather Walton  
Mr Lars Wetter



## Appendix II

### MEMBERSHIP OF UNIT COMMITTEES, THE COMMITTEE ON THE GENERAL SECRETARIAT, AND THE FINANCE COMMITTEE

#### Allocation of Central Committee Members

##### *Unit I*

Most Rev. Shahe Ajamian  
Dr S.T. Ola Akande  
Bishop Ralph T. Alton  
Mr Jan Anchimiuk  
Ms Joan Anderson  
Mr Bena-Silu  
Protopresbyter Vitaly Borovoy  
Rt Rev. Leslie Boseto  
Prof. Dr Hans Helmut Esser  
Metropolitan Paulos Mar Gregorios  
Bishop Hans Heinrich Harms  
Bishop Johannes W. Hempel  
Archbishop Kirill  
Prof. Dr Gerasimos Konidaris  
Most Rev. Arthur Kratz

Rt Rev. Per Lønning  
Mr Renato Malvar  
Rev. Prof. J. Meyendorff  
Dr Emerito P. Nacpil  
Prof. Dr Nikos Nissiotis  
Ms Mercy Oduyoye  
Rev. Dr David W. Preus  
Prof. John S. Romanides  
Prof. Josef Smolík  
Prof. Kyaw Than  
Dr M. M. Thomas  
Ms M. van der Veen-Schenkeveld  
Rt Rev. Kenneth Woollcombe  
Ms Margaret Youngquist  
Prof. John Zizioulas

##### *Unit II*

Prof. Dr Anwar H. Barkat  
Bishop Dr Tibor Barthá  
Rev. Alexei Bichkov  
Rev. Jacques Blanc  
Mr Alexey Buevsky  
Rev. Dr Robert Campbell  
Ms Fernanda Comba  
Mr John Doom  
Mr Ludwig Franke  
Prof. Dr Gerhard Grohs  
His Beatitude Ignatios IV

Rev. Harry Henry  
Dr Emil A. J. Jeevaratnam  
Ms Heather Johnston  
Rev. Dr Wong Yong Kang  
Bishop Chester A. Kirkendoll  
Rev. Johannes Langhoff  
Ms Janice Love  
Rev. Augustina Lumentut  
Rt Rev. Gerald B. Muston  
Metropolitan Nicolae  
Bishop Paulos

Mr Vibul Pattarathammas  
Mr Albert Price  
Rev. Dr David Russell  
Bishop Samuel

Rt Rev. Neville W. de Souza  
Mr Nikolay Teteryatnikov  
Mr William P. Thompson  
Ms Pauline M. Webb

### *Unit III*

His Eminence Antonie  
Mr Harry A. Ashmall  
Mr John Brademas  
Rev. John P. Brown  
Rt Rev. J. L. Bryce  
Rev. Dr James R. Crumley  
Rev. Meirion Lloyd Davies  
Rev. Canon E. P. M. Elliott  
Principal Olle Engström  
Rev. John Gatu  
Rev. Dr John S. Groenfeldt  
Dr Heinz Joachim Held  
Rev. Albert Isteero  
His Holiness Mar Ignatius Zakka I  
Dr Joseph H. Jackson  
Ms Julia Lädach  
Ms Cynthia Latuihamallo

Rev. Samuel Lehtonen  
Rev. W. T. Lwanga-Mugerwa  
Ms Evelyn Mahlatsi  
Ms Teli Matthew  
Rev. Dr J. Oscar McCloud  
Pastor Manoel de Mello  
Ms Marie Momo-Kingue  
Rev. Francisco Norniella  
Pastor Lukombo-Kitete Ntontolo  
Ms Waltraut Peper  
Deacon Radomir Rakic  
Ms Dorinda Sampath  
Ms Barbara Thompson  
Rev. Dr Robert A. Wallace  
Ms Jean Zaru  
Ms Hildegard Zumach

### *Committee on the General Secretariat*

Rt Rev. John M. Allin  
Dr Rakoto Andrianarijaona  
Rev. Dr André Appel  
Rt Rev. Dr P. A. Berberian  
Rev. Dr Arie R. Brouwer  
Rev. Chan Chor Choi  
Metropolitan Chrysostomos  
Rev. Dr Paul A. Crow, Jr  
Ms Ana B. Ferrari  
Dr Hans Alfred Frei  
Ms Daisy Gopal Ratnam  
Bishop Dr Friedrich Hübner  
Rev. Jean-Pierre Jornod

Metropolitan Juvenaly  
Rt Rev. Dr J. Kibira  
Bishop Albert Klein  
Rev. José M. Leite  
Bishop James K. Mathews  
Archbishop Janis Matulis  
Ms Jean Mayland  
Rev. Armencius Munthe  
Rt Rev. Dr Henry Okullu  
Metropolitan Pankratij  
Metropolitan Parthenios  
Metropolitan Pavlos  
Rev. Margaret B. Peery



Rev. Dr Avery D. Post  
Bishop Gurbachan Singh  
Rev. Dr Sutarno

Commissioner Harry Williams  
Ms A. Jean Woolfolk

## Allocation of Other Categories of Central Committee Participants

### *Unit I*

Prof. Enilio Ajekaiye  
Ms Julia Campos  
Bishop William R. Cannon  
Prof. Dr A. Geense  
Dr Peter Gessler  
Rev. Hermann Haupt  
Bishop Aram Keshishian  
Rev. Choon Young Kim  
Prof. Jonathan King  
Dr Nelson Kirst  
Dr Hanfried Krüger  
Dr Harry de Lange  
Rev. Elisabeth Lidell  
Rev. Flynn V. Long, Jr

Rev. Jacques Maury  
Prof. Dr D. C. Mulder  
Dr Soritua A. E. Nababan  
Rev. John Nakajima  
Rev. William Norgren  
Mr Anivaldo Padilha  
Prof. Dr Karoly Pröhle  
Rev. Dr Jacques Rossel  
Rev. Benedikt Steiger  
Mr Nils Sundholm  
Metropolitan Alexander Mar Thoma  
Frère Max Thurian  
Rev. Andrzej Wojtowicz  
Mr Ueli Zimmer

### *Unit II*

Ms Annathai Abayasekera  
Mr I. Christopher Aitken  
Mr Kodwo E. Ankrah  
Dr Alfred C. Bartholomew  
Rev. Heinrich Bolleter  
Very Rev. Dr Alan A. Brash  
Ambassador Olle Dahlén  
Prof. Richard D. N. Dickinson  
Ms Val Ferguson  
Mr James H. Forest  
Mr Rudolph J. Grimes  
Mr Gabriel Habib  
Rev. Hans-Otto Hahn  
Ms Annette A. Hutchins-Felder  
Rev. Willy Im Obersteg

Mr Samuel M. Isaac  
Mr André Joly  
Mr Dieter Kahle  
Dr Wolfram Kistner  
Rev. John Lucal, SJ  
Archbishop Makarios  
Dr Lubomir Mirejovsky  
Mr Yves Moevi  
Rev. Kjell O. Nilsson  
Rev. Ofelia Ortega  
Metropolitan Geevarghese  
Mar Osthathios  
Mr Dale Ott  
Dr David Ramage  
Dr Jether P. Ramalho

Ms Barbara Rogers  
Bishop John V. Samuel  
Ms Teny Simonian-Pirri  
Mr Enilson Rocha Souza  
Ms Sylvia Talbot  
Dr Aaron Tolen

Bishop Karoly Toth  
Mr Carl H. Traaen  
Rev. William Weiler  
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Mr Adrian Wijemanne

### *Unit III*

Mr Mersei Hazen Abebe  
Prof. Dr Peter Amiet  
Ms Erica Brodie  
Dr Emidio Campi  
Ms Nicole Fischer  
Rev. Dr Phyllis Guthardt  
Rev. Robert Hasler  
Ms Doris E. Hess  
Metropolitan Mar Gregorios  
Yohanna Ibrahim  
Rev. Dr Jonas Jonson  
Rev. Katherine Kinnamon

Prof. George Koshy  
Bishop John M. Krumm  
Mr Albert Laham  
Dr Robert C. Lodwick  
Mr Yukio Miyazaki  
Prof. Dr Karoly Pröhle  
Rev. Daniel Ratefy  
Rev. Carlos Sintado  
Ms Margaret Sonnenday  
Rev. Pierre Vonaesch  
Rev. Bärbel von Wartenberg  
Mr Cornelius D. Watyoka

### *Committee on the General Secretariat*

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Rev. Georges Andrie  
Ms Inga-Brita Castrén  
Prof. Jean-Marc Chappuis  
Rev. Dr D. G. L. Cragg  
Metropolitan Emilianos  
Fr Kelvin Felix  
Dr H. A. M. Fiolet  
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Rev. Paul Fueter  
Rev. Maria Herrbruck  
Rev. Dr Carl H. Mau, Jr

Monsignor Basil Meeking  
Rt Rev. B. D. Mondal  
Rev. Philip Morgan  
Rev. Dr Edmond Perret  
Dr Bernard Reymond  
Dr William G. Rusch  
Dr Tapio Saraneva  
Mr Terry Waite  
Rev. Dr Glen Garfield Williams  
Dr Yap Kim Hao  
Dr Eberhard Zappe

### **Membership of Finance Committee**

Rev. Dr J. Oscar McCloud  
(Moderator)  
His Eminence Antonie (Plamadeala)  
Mr Harry A. Ashmall  
Prof. Dr Anwar M. Barkat  
Mr Bena-Silu  
Bishop Dr Hans Heinrich Harms  
Dr Heinz Joachim Held

Rev. Jean-Pierre Jornod  
His Eminence Archbishop Kirill  
(Gundyayev)  
Mr Renato Malvar  
Rt Rev. Neville W. de Souza  
Ms Pauline M. Webb  
Ms A. Jean Woolfolk



## Appendix III

### REPORT OF THE REVIEW SUB-COMMITTEE

#### Preface

The Review Sub-committee, appointed by the Central Committee in Jamaica in January 1979, met in September 1979 and reported to the Executive Committee at that time. It held a second meeting 6-8 August 1980. The Moderators of the three Programme Units are members of the Sub-committee, and the three Staff Moderators of the Units met with us. The directors and other staff of sub-units joined us for discussion of their actions as a result of our earlier recommendations. We were pleased with the many expressions by sub-unit directors of the positive results which are evident in having staff moderators of the major units who are not also responsible for a sub-unit. The Review Sub-committee also appreciated the advice of these staff moderators in regard to the work of the sub-units. We deeply appreciate the positive and cooperative attitudes of the sub-unit directors with whom we met to discuss their actions in response to our September 1979 report to the Executive Committee.

This Sub-committee is part of an ongoing review process which began after the Nairobi Assembly. The first Review Committee was chaired by H. H. Catholicos Karekin II and reported to the Central Committee in 1976. The second Review Committee was appointed in 1977. It held one meeting, in September 1978, and reported to the Central Committee in 1979, at which time the present Sub-committee was appointed to oversee the implementation of Review Committee recommendations. In this meeting we were concerned with following up previous recommendations and turning our attention to the procedures which will be necessary as we look ahead to the Assembly in 1983.

#### I. Follow-up on previous recommendations

##### A. *Recommendations in the area of Education*

On the recommendation of the Review Sub-committee, the Executive Committee meeting in September 1979 agreed "to approve in principle the proposed transfer of the Programme on Theological Education to the Programme Unit on Education and Renewal, as well as the suggested realignment of programmes between the Sub-unit on Education and CWME".

- a) On the basis of reports from the sub-units involved, the Review Sub-committee now *recommends* to the Executive Committee to reconfirm its approval of the transfer of the Programme on Theological Education to the Programme Unit on Education and Renewal. This transfer should become effective as from 1 January 1981.

In making this recommendation, the Review Sub-committee is guided by the following convictions:

- that significant developments have taken place in the member churches and among theological educational institutions, opening up the traditional understanding of theological education for a wider involvement of the whole people of God;
- that this transfer would serve to reaffirm the original mandate given to the former Office of Education in the sense of “seeing education whole”;
- that this action would facilitate the visible concentration of the total resources of the WCC in the area of education with a view to a greater impact on the constituency and in particular on the process of preparing for the Sixth Assembly;
- that the transfer would help to strengthen and broaden the theological dimension in the work of Unit III as a whole;
- that the existing links of cooperation between the PTE and the Sub-units in Unit I, in particular Faith and Order and CWME, should not be weakened.

- b) In line with its earlier recommendations regarding a realignment of programmes on ecumenical education, development education and education for mission, the Review Sub-committee:

- welcomes the steps already undertaken in this direction by the Sub-units on Education, CWME and CCPD;
- urges the Sub-unit on Education to go ahead with the projected joint venture with CCPD in the field of ecumenical development education, hoping that this will contribute to a bridging of the gap between the traditional Christian education efforts based on teaching and the action-oriented initiatives in the field of education for justice, peace and development;
- urges the Sub-unit on Education to go ahead with the projected joint venture with CCPD in the field of ecumenical development education, hoping that this will contribute to a bridging of the gap between the traditional Christian education efforts based on teaching and the action-oriented initiatives in the field of education for justice, peace and development;



- expects that these efforts will lead, by the end of 1981, to a gradual diminishing of special educational programmes in CCPD, CWME and other sub-units concerned, while affirming the continuing importance of the educational dimension of the work of these sub-units.
- c) The Review Sub-committee welcomes the fact that the review of all scholarships programmes of the WCC which had been called for by the earlier Review Committee has now been carried out, and that a full report is being presented to this meeting of Central Committee.

#### *B. Renewal and Congregational Life*

The Review Sub-committee welcomes the implementation of the recommendations which had been adopted by the Executive Committee in September 1979. It is encouraged by reports regarding the efforts which are being undertaken to secure more designated programme funds for this Sub-unit.

#### *C. Communication Department*

The Review Sub-committee welcomes the fact that the new four-section structure for the Communication Department has been implemented as from 1 January 1980. Referring to the recommendations adopted by the Executive Committee in September 1979 regarding the proposed strengthening of the publications section, as well as concerning the future of *The Ecumenical Review* and the coordination of sub-unit periodicals on the level of the programme units, the Review Sub-committee expects that the efforts presently undertaken will be concluded in due course so that a report can be presented to the Executive Committee in February 1981.

The Review Sub-committee was aware of the stupendous task which the Communication Department will be facing in the context of the Assembly preparations. It *recommends* that the Department present an overall plan, including a timetable, for activities in the communication aspect of Assembly preparations to the Central Committee in 1981.

#### *D. Unit II*

The Review Sub-committee received reports about the various actions already taken by the executive group of Unit II regarding realignment of programmes directly related to the Unit as a whole, i.e. the decision to transfer the Migration Secretariat to CICARWS; to transfer the Study Secretariat to CCPD; to maintain the Human Rights Resources Office for Latin America for the immediate future with a clear set of guidelines, and to reorganize the finance office and the financial structure of the Unit. The Review Sub-committee welcomes these actions which implement a number of its recommendations made in September 1979.

The Review Sub-committee also received reports about a series of discussions which have been held between various sub-units in Unit II with a view to strengthening their cooperative relationships. The Review Sub-committee urges the sub-units as well as the Unit executive group to continue this process of internal review.

#### *E. Three-year financial plan*

The realignments listed above (paragraphs A-D) were a part of the Review Sub-committee's efforts to fulfil the instructions given by the Central Committee in January 1979 and had a pertinence for tailoring the Council's work to fit the available resources. The Central Committee had approved a multi-year financial plan which envisioned deficits in 1979 and 1980, a balanced budget in 1981, and repayment in 1982 and 1983 of accumulated deficits so as to assure a sound financial condition for the Council at the time of the Assembly. With a greater stability in exchange rates that held within the fixed rates used for WCC budgets, with realignment and other reductions in spending, and with increased giving by the member churches, the worst fears about the finances of the Council did not materialize. By the end of 1979, the Exchange Fluctuation Fund was restored to its pre-1978 level and the operating balance was kept at a level sufficient to meet the items budgeted for funding from Central Church Treasuries. The problem appears in the fund balances of the sub-units, which dropped by about 12% in 1979 from Sfr. 12,100,000 at the beginning of the year to Sfr. 10,700,000 at the end. A further drop to Sfr. 9,800,000 by the end of 1980 is anticipated. The Finance Sub-committee has been considering the amount of fund balances which would be required for an adequate cash flow. It might require two or three years to accumulate the appropriate minimum balance for some of the sub-units. Such minimum balances would assure donors that the WCC is not accumulating excessive reserves and is operating on a sound basis.

The Review Sub-committee *recommends* that the Assistant General Secretary for Finance and Administration work with each sub-unit to develop a plan for establishing minimum fund balances in order to have a proposal for consideration by the Executive Committee in February 1981.

#### *F. Project system and funding instruments*

The Review Sub-committee received a report on the review of the project system, which had been inaugurated by CWME and CICARWS. On the basis of the initial document, the "Newby Report", a consultation at Cartigny affirmed basic concepts for moving towards a more holistic approach towards needs in a given place. The Review Sub-committee is convinced that the WCC should continue to maintain an identifiable



instrument for the sharing of material resources. The Review Sub-committee *agreed* with the recommendation from Cartigny that there should be as much coordination as possible between the funding instruments of different sub-units and they should not be limited to CWME and CICARWS. Such integration would be consistent with the efforts at coordination of resource development. The Review Sub-committee urges all sub-units concerned to participate in a process that will lead to the coordination of funding instruments.

## II. Looking ahead to the Assembly

Through all of our work we have kept in mind two operational emphases which came from Nairobi and which were lifted up by the first Review Committee. These are :

- a) more inter-action between theological reflection and action ;
- b) emphasis on more participation in the work of the Council by the member churches.

A major issue in our discussion was clarification of the meaning and implications of our earlier recommendation approved by the Central Committee in January 1979 that all programmes of the Council be brought to a fruitful conclusion by the end of 1981, in order that resources of money and personnel could be freed at that time for Assembly preparation.

The Assembly is the major governing body of the WCC, the only place where all the member churches are represented. It is the Assembly which draws the broad lines of action for the Council, which are then entrusted to the Central Committee for implementation. But even a large Assembly permits only a very small number of people from the member churches to participate directly in the life and work of the Council.

For this reason, and in light of the mandate to find ways for greater participation of the member churches, the Review Sub-committee *recommends* that the year 1982 be devoted to a carefully planned series of regional meetings and visitations to member churches. Members of the Central Committee and of unit and sub-unit committees, commissions and working groups, as well as staff, should take part in such visits and meetings. This would make it possible for many more people than ever before to learn first-hand of the work of the Council, and it would permit staff and committee members to learn of the interests and concerns of the member churches. This could be especially meaningful in many parts of the Third World. We see this as an exciting opportunity to disseminate information and knowledge about the wholeness of the WCC and its work to greater numbers of people in the member churches and outside them.

Such a programme would not only inform the churches about the WCC as an organization, but would present the units of the Council with an unparalleled opportunity to tell of their work, to see the impact of this work on the churches, and to discover new constituencies and new sources of support. It would also provide a setting within which those who are delegates to the Sixth Assembly can become informed and involved during the years prior to the Assembly and so come to Vancouver ready to participate and share.

Obviously, so ambitious a programme will require the time of staff and members of committees, as well as a great deal of money. It is for this reason that the Review Sub-committee has recommended the "fruitful conclusion" of programmes by the end of 1981 and the holding of no commission, working or advisory group meeting — with the exception of executive or "core" groups where absolutely necessary — between then and the Assembly. All of our resources of money and personnel should be concentrated on communicating with and involving the member churches. We hope that every unit and sub-unit will see this as a great opportunity to make their work known to a much wider constituency.

Obviously, the WCC units work with a plurality of methodologies. Not all sub-units pursue programmes which start and end at a given point. But each unit and sub-unit can find its best way to participate. We will need the charisma of those in the "service" units as well as those involved in studies.

### **III. Recommendations concerning special programmes**

In the period since the Nairobi Assembly a considerable number of programmes have been undertaken which were sponsored by more than one sub-unit. These programmes offered opportunities not only to reach new constituencies and to approach new concerns, but also to develop models of cooperation between different sub-units with sometimes widely divergent methodologies and styles of work. As these special programmes come to an end, the units and sub-units should not lose sight of the lessons learned from these experiences of cooperation. They will be of great value for the task ahead of preparing the Assembly.

#### **A. *Study on the Community of Women and Men in the Church***

The Review Sub-committee reaffirms its understanding that the present programme will come to an end with the concluding report which is to be presented to the meeting of the Faith and Order Commission in January 1982. The follow-up of the programme will be the responsibility of the two sponsoring sub-units, i.e. the Commission on Faith and Order and the Sub-unit on Women.



### *B. Family Power and Social Change*

It is the understanding of the Review Sub-committee that the special programme on "Family Power and Social Change" has come to an end with the world assembly on the family which was held in Oaxtepec, Mexico, in January 1980. The Sub-committee has received detailed reports about initiatives for the follow-up of the programme which has already begun, and which is projected until the end of 1981.

### *C. Programme on Transnational Corporations*

It is the understanding of the Review Sub-committee that the unit-wide programme in Unit II on transnational corporations will be concluded after the international consultation planned for November 1981, and it expects that a report will be presented to Central Committee in 1982. Any immediate follow-up will be the responsibility of CCPD as part of its regular programme.

### *D. Programme for Disarmament and against Militarism and the Arms Race*

The Review Sub-committee reconfirms its understanding that this special unit-wide programme in Unit II will be concluded by 1981 and expects that a report will be presented to the Central Committee in 1982. The Review Sub-committee further expects that the concerns of this programme will continue to receive attention under the mandate of the Commission of the Churches on International Affairs (CCIA).

### *E. Ecumenical Sharing of Resources*

This unit-wide study in Unit II will be concluded as a special programme with the report to be submitted to the Central Committee in 1980. The Review Sub-committee recognizes that the Commission on Inter-Church Aid has already made provision for the follow-up of important recommendations arising from the study. The Review Sub-committee further expects that the main thrusts emerging from the study will also be taken up in the context of preparations for the Sixth Assembly.

### *F. Youth Programme*

The Executive Committee in September 1979 approved a modification of the original plan to hold a world youth assembly in 1981. The Review Sub-committee commends the Youth Working Group for developing and beginning the implementation of a comprehensive programme of ecumenical youth work in cooperation with the regional youth secretaries leading up to the Sixth Assembly. It expects that from 1982 onwards the programme will become part of the process of Assembly preparations.

### G. *Other special programmes*

It is the understanding of the Review Sub-committee that, in addition to the above-mentioned programmes, any other special programmes such as, for example, the programme on "Energy for my Neighbour", the projected programme on the International Year of Disabled People, together with their advisory groups; as well as other special advisory groups appointed by specific sub-units such as, for example, the International Economic Advisory Group of CCPD, would not project activities beyond the end of 1981, and would submit reports through the respective sub-units to the Central Committee in 1982. In affirming this understanding, the Review Sub-committee wants to express its appreciation for the new dimensions and networks of ecumenical activity which have been opened up through these programmes. It urges the units and sub-units concerned to enlist the contribution and expertise of the persons involved in these activities in the process of Assembly preparation so that the gains made in recent years would not only be consolidated but spread more widely.

### H. *Functioning of programme units*

The Review Sub-committee wants to underline the increasing importance of a participatory and cooperative style of work of the programme units in a period of Assembly preparation. It encourages the units and sub-units to make fullest use of the structural provisions already existing, and commends the model of a unit executive group as developed in Unit II.

## IV. **First steps in preparing the Assembly**

1. The preparation for the Assembly should be considered as an integral part of the total Assembly process. Although the Assembly itself will begin on 24 July 1983, the gathering of representatives and newly appointed delegates of the member churches in regional preparatory meetings, as well as visitations to member churches, should be seen as leading up to the Assembly as such. It might therefore be said that the World Council of Churches will begin to gather for its Sixth Assembly from 1982 onwards.

2. In order to allow this process to develop its full potential, it is necessary that the official delegates to the Sixth Assembly be appointed as early as possible. The Review Sub-committee therefore *requests* the Central Committee to take all appropriate action to assure this.

3. Regional meetings are of central importance for this plan of Assembly preparation. The Review Sub-committee *recommends* that early contacts be sought with all regional ecumenical organizations in order to share the vision of moving towards the Sixth Assembly of the World Council.



4. The regional meetings should include, in addition to newly appointed delegates, present members of Central Committee, commissions, working groups, as well as specialized advisory groups of the WCC coming from the respective region. Efforts should also be made to seek the participation of persons from the networks of ecumenical groups with which the World Council has been in active partnership. In some of the regions this may mean planning for sub-regional meetings instead of one large regional meeting.

5. Another central feature of the process of Assembly preparation is visits to and between member churches of the WCC. These should involve — in addition to WCC staff — in the first place Assembly delegates and people who have been involved in WCC work in recent years, preferably in teams. The process has three distinct yet inter-related objectives: to share with the churches what the WCC has done over the past six years; to listen to what the churches are saying to the WCC; and to identify emerging issues for the period following the Assembly.

6. Regional meetings as well as visitations should have a basic common agenda, including a succinct and interpretative report on the activities of the WCC since the Nairobi Assembly. It is hoped that the visits and meetings will serve as an occasion where the WCC can render an account of its work to the member churches, and where the member churches can make known their comments and reactions to the report. The Review Sub-committee therefore *recommends* that an outline of a preliminary report be shared with the Executive Committee in February 1981 and that the report be approved by the Central Committee at its meeting in August 1981. This would enable the Central Committee to incorporate the reactions from the member churches in its final report which it will submit to the Assembly for approval.

7. During the period of Assembly preparation, the programme units will assume increased importance. Much of the overall coordinating responsibility will have to be carried by the unit committees. It is therefore *recommended* that the unit committees be requested to give initial consideration during the present Central Committee to possible central thrusts and programmatic foci of the Assembly. Their proposals should then be shared with the Committee on the General Secretariat so that an integrated report can be brought to the Central Committee for discussion and action.

8. Based on this understanding of Assembly preparation, and building on the main elements indicated above, the Review Sub-committee *recommends* that a detailed plan, including a timetable of events and an indication of the distribution of staff responsibilities, be worked out immediately for presentation to the Executive Committee in February 1981.

## Appendix IV

### ALLOCATION OF SEATS AT THE SIXTH ASSEMBLY (by country, as approved by the Central Committee, August 1980)

#### *Argentina*

Iglesia Evangélica del Río de la Plata (Evangelical Church of the River Plate)	1
Evangelical Methodist Church of Argentina	$\frac{1}{2}$

#### *Australia*

Churches of Christ in Australia	2
The Anglican Church in Australia	5
The Uniting Church in Australia	$\frac{6}{13}$

#### *Austria*

Alt-katholische Kirche Österreichs (Old Catholic Church of Austria)	1
Evangelische Kirche Augsburgischen u. Helvetischen Bekenntnisses (A.u.H.B.) (Evangelical Church of the Augsburg and Helvetic Confession)	$\frac{2}{3}$

#### *Bangladesh*

Bangladesh Baptist Sangha	1
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#### *Belgium*

Eglise Protestante Unie de Belgique (United Protestant Church of Belgium)	1
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#### *Benin*

Eglise Protestante Méthodiste au Bénin-Togo (The Protestant Methodist Church in Benin-Togo)	2
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#### *Brazil*

Igreja Episcopal do Brasil (Episcopal Church of Brazil)	1
Igreja Evangélica de Confissão Luterana no Brasil (Evangelical Church of Lutheran Confession in Brazil)	3
Igreja Evangélica Pentecostal "O Brasil para Cristo" (The Ev. Pentecostal Church "Brazil for Christ")	4
Igreja Metodista do Brasil (Methodist Church of Brazil)	2
Igreja Reformada Latino Americana (The Latin American Reformed Church)	$\frac{1}{11}$

#### *Bulgaria*

Eglise Orthodoxe Bulgare (Bulgarian Orthodox Church)	11
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#### *Burma*

Burma Baptist Convention Church of the Province of Burma	$\frac{3}{4}$
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*Burundi*

Church of the Province of Burundi, Rwanda and Zaire	2
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*Cameroon*

Eglise évangélique du Cameroun (Evangelical Church of Cameroon)	2
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Eglise presbytérienne came- rounaise (Presbyterian Church of Cameroon)	2
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Presbyterian Church in Cameroon	2
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Union des Eglises baptistes du Cameroun (Union of Baptist Churches of Cameroon)	1
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*Canada*

The Anglican Church of Canada	4
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Canadian Yearly Meeting of the Society of Friends	1
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Christian Church (Disciples of Christ)	1
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The Evangelical Lutheran Church of Canada	1
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The Presbyterian Church in Canada	2
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The United Church of Canada	6
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*Central Africa*

Church of the Province of Central Africa	3
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*Chile*

Iglesia Evangélica Luterana en Chile (Evangelical-Lutheran Church in Chile)	1
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Iglesia Pentecostal de Chile (Pentecostal Church of Chile)	2
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Misión Iglesia Pentecostal (Pentecostal Mission Church)	1
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*China*

China Baptist Council	—
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Chung-Hua Chi-Tu Chiao-Hui (Church of Christ in China)	—
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Chung Hua Sheng Kung Hui (Anglican Church in China)	1
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Hua Pei Kung Lu Hui (North China Union of Congregational Churches)	—
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1

*Congo*

Eglise Evangélique du Congo (Evangelical Church of the Congo)	1
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*Cook Islands*

Cook Islands Christian Church	1
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*Cyprus*

Church of Cyprus	4
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*Czechoslovakia*

Českobratrská církev evange- lická (Evangelical Church of Czech Brethren)	2
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*Czechoslovakia (cont'd)*

Československá církev husitská (Czechoslovak) Hussite Church)	2
Pravoslavná církev v ČSSR (Orthodox Church of Czechoslovakia)	2
Ref. krest. církev na Slovensku (Reformed Christian Church in Slovakia)	2
Slezská církev evangelická a.v. (Silesian Evangelical Church of the Augsburg Confes- sion)	1
Slovenská evangelická církev a.v. v ČSSR (Slovak Evan- gelical Church of the Augsburg Confession in the ČSSR)	$\frac{2}{11}$

*Denmark*

Det danske Baptistsamfund (The Baptist Union of Denmark)	1
Den evangelisk-lutherske Folkekirke i Danmark (The Church of Denmark)	$\frac{6}{7}$

*East Africa*

Presbyterian Church of East Africa	2
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*Egypt*

Coptic Orthodox Church	7
Evangelical Church – The Synod of the Nile	2
Greek Orthodox Patriarchate of Alexandria	$\frac{4}{13}$

*Ethiopia*

Ethiopian Orthodox Church	12
The Evangelical Church Mekane Yesus	$\frac{2}{14}$

*Europe*

European Continental Province of the Moravian Church (Western District)	1
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*Fiji*

Methodist Church in Fiji	2
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*Finland*

Suomen Evankelis-Luterilainen Kirkko (Evangelical-Lutheran Church of Finland)	6
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*France*

Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine (Evangelical Church of the Augsburg Confession of Alsace and Lorraine)	2
Eglise Evangélique Luthé- rienne de France (Evangelical Lutheran Church of France)	1
Eglise Réformée d'Alsace et de Lorraine (Reformed Church of Alsace and Lorraine)	1
Eglise Réformée de France (Reformed Church of France)	$\frac{2}{6}$

*French Polynesia*  
(see under *Tahiti*)



*Gabonese Republic*

Eglise Evangélique du Gabon (Evangelical Church of Gabon)	2
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*Federal Republic of Germany*

Katholisches Bistum der Alt- Katholiken in Deutschland (Catholic Diocese of the Old Catholics in Germany)	1
Reformed Churches in FRG	2
Lutheran Churches, FRG	12
United Churches, FRG	12
Vereinigung der Deutschen Mennonitengemeinden (Mennonite Church)	<u>1</u>
	28

*German Democratic Republic*

United Churches, GDR	6
Lutheran Churches, GDR	6
Evangelische Brüder-Unität (Distrikt Herrnhut) (Moravian Church)	1
Federation of the Old Catholic Church in the GDR	<u>1</u>
	14

*Ghana*

Evangelical Presbyterian Church	2
The Methodist Church, Ghana	2
Presbyterian Church of Ghana	<u>2</u>
	6

*Greece*

Ekklesia tes Ellados (Church of Greece)	12
Hellenike Evangelike Ekklesia (Greek Evangelical Church)	<u>1</u>
	13

*Hong Kong*

The Church of Christ in China, The Hong Kong Council	1
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*Hungary*

Magyarországi Baptista Egyház (Baptist Church in Hungary)	1
Magyarországi Evangélikus Egyház (Lutheran Church in Hungary)	2
Magyarországi Reformatus Egyház (Reformed Church in Hungary)	<u>4</u>
	7

*Iceland*

Evangelical Lutheran Church of Iceland	2
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*India*

Church of North India	3
Church of South India	5
United Evangelical Lutheran Churches in India	4
Mar Thoma Syrian Church of Malabar	2
The Orthodox Syrian Church, Catholicate of the East	5
The Samavesam of Telugu Baptist Churches	<u>2</u>
	21

*Indonesia*

Gereja Batak Karo Protestan (Karo Batak Protestant Church)	2
Huria Kristen Batak Protestan (Batak Protestant Christian Church)	4

*Indonesia (cont'd)*

Gereja Kristen Protestan Indonesia (G.K.P.I.) (Christian Protestant Church in Indonesia)	2
The Evangelical Christian Church in Halmahera Huria Kristen Indonesia (H.K.I.) (The Indonesian Christian Church)	2
Gereja Kristen Indonesia (Indonesian Christian Church)	2
*Gereja Protestan di Indonesia (Protestant Church in Indonesia)	*
Gereja Kristen Injili di Irian Jaya (Evangelical Christian Church in West Irian)	2
Gereja Kristen Jawi Wetan (Christian Church of East Java)	2
Gereja-Gereja Kristen Jawa (Christian Churches of Java)	2
Gereja Kalimantan Evangelis (Kalimantan Evangelical Church)	2
*Gereja Protestan Maluku (Protestant Church of the Moluccas)	*
*Gereja Masehi Injili Minahasa (Christian Evangelical Church in Minahasa)	*
Banua Niha Keriso Protestan (Nias Protestant Christian Church)	2
Gereja Kristen Pasundan (Pasundan Christian Church)	1

Gereja Masehi Injili Sangihe Talaud (GMIST) (Evangelical Church of Sangir Talaud)	2
Gereja Kristen Protestan Simalungun (Simalungun Protestant Christian Church)	2
Gereja Kristen Sulawesi Tengah (Christian Church in Central Sulawesi)	2
*Gereja Masehi Injili di Timor (Protestant Evangelical Church in Timor)	*
Gereja Toraja (Toraja Church)	2
(* still to be confirmed)	

*Iran*

Apostolic Catholic Assyrian Church of the East	3
Synod of the Evangelical Church of Iran	1
	<hr/> 4

*Italy*

Chiesa Evangelica Metodista d'Italia (Evangelical Methodist Church of Italy)	1
Chiesa Evangelica Valdese (Waldensian Church)	1
	<hr/> 2

*Jamaica*

The Moravian Church in Jamaica	2
The United Church of Jamaica and Grand Cayman	1
	<hr/> 3



*Japan*

Japanese Orthodox Church	1
Nippon Kirisuto Kyodan (The United Church of Christ in Japan)	2
Nippon Sei Ko Kai (Anglican-Episcopal Church in Japan)	2
	<hr/>
	5

*Jerusalem*

Episcopal Church in Jerusalem and the Middle East	1
Greek Orthodox Patriarchate of Jerusalem	2
	<hr/>
	3

*Kenya*

African Christian Church and Schools	1
African Israel Church, Nineveh	2
Church of the Province of Kenya	3
The Methodist Church in Kenya	1
	<hr/>
	7

*Korea*

The Korean Methodist Church	3
The Presbyterian Church in the Republic of Korea	2
The Presbyterian Church of Korea	2
	<hr/>
	7

*Lebanon*

Armenian Apostolic Church	3
Union of the Armenian Evangelical Churches in the Near East	1
	<hr/>
	4

*Lesotho*

Lesotho Evangelical Church	2
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*Liberia*

Lutheran Church in Liberia	1
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*Madagascar*

Eglise de Jésus-Christ à Madagascar (Church of Jésus Christ in Madagascar)	4
Eglise Luthérienne Malgache (Malagasy Lutheran Church)	2
	<hr/>
	6

*Malaysia*

The Methodist Church in Malaysia	2
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*Mauritius*

Church of the Province of the Indian Ocean	2
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*Melanesia*

Church of Melanesia	1
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*Mexico*

Iglesia Metodista de México (Methodist Church of Mexico)	1
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## *Netherlands*

Algemene Doopsgezinde Sociëteit (General Mennonite Society)	1
Evangelisch Lutherse Kerk (Evangelical Lutheran Church)	1
De Gereformeerde Kerken in Nederland (The Reformed Churches in the Netherlands)	3
Nederlandse Hervormde Kerk (Netherlands Reformed Church)	5
Oud-Katholieke Kerk van Nederland (Old Catholic Church of the Netherlands)	1
Remonstrantse Broederschap (Remonstrant Brotherhood)	1
	<hr/> 12

## *New Caledonia*

Eglise Evangélique en Nouvelle-Calédonie et aux Iles Loyauté (Evangelical Church in New Caledonia and the Loyalty Isles)	1
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## *New Hebrides*

Presbyterian Church of the New Hebrides	1
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## *New Zealand*

Associated Churches of Christ in New Zealand	1
The Baptist Union of New Zealand	1
Church of the Province of New Zealand	3

The Methodist Church of New Zealand	2
The Presbyterian Church of New Zealand	2
	<hr/> 9

## *Nigeria*

The Church of the Lord Aladura	3
Methodist Church, Nigeria	2
Nigerian Baptist Convention	2
The Presbyterian Church of Nigeria	1
Church of Nigeria (Anglican)	8
	<hr/> 16

## *Norway*

Den Norske Kirke (Church of Norway)	6
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## *Pakistan*

The Church of Pakistan	3
United Presbyterian Church of Pakistan	2
	<hr/> 5

## *Papua New Guinea*

The United Church in Papua, New Guinea and the Solomon Islands	3
Church of Papua New Guinea (Anglican)	2
	<hr/> 5

## *Philippines*

Iglesia Filipina Independiente (Philippine Independent Church)	6
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*Philippines (cont'd)*

United Church of Christ in the Philippines	3
Iglesia Evangelica Metodista en las Islas Filipinas (The Evangelical Methodist Church in the Philippines)	<u>2</u>
	11

*Poland*

Autocephalic Orthodox Church in Poland	4
Kosciola Ewangelicko- Augsburskiego w PRL (Evangelical Church of the Augs. Conf. in Poland)	2
Kosciola Polskokatolickiego w PRL (Polish Catholic Church in Poland)	1
Staro-Katolickiego Kosciola Mariatowitow w PRL (Old Catholic Mariavite Church in Poland)	<u>1</u>
	8

*Romania*

Evangelische Kirche A. B. in der Sozialistischen Republik Rumänien (Evangelical Church of the Augs. Confession)	2
Biserica Ortodoxa Romana (Romanian Orthodox Church)	15
Biserica Reformata Din Romania (Reformed Church of Romania)	2
Evangelical Synodal Presbyterial Church of the Augsburg Confession in the Socialist Republic of Romania	<u>1</u>
	20

*Samoa*

The Congregational Christian Church in Samoa	2
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*Sierra Leone*

The Methodist Church Sierra Leone	1
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*South Africa*

The Bantu Presbyterian Church of South Africa	1
Church of the Province of South Africa	4
Evangelical Lutheran Church in Southern Africa	2
The Methodist Church of South Africa	4
Moravian Church in South Africa	2
The Presbyterian Church of Southern Africa	2
The United Congregational Church of Southern Africa	<u>2</u>
	17

*Spain*

Iglesia Evangélica Española (Spanish Evangelical Church)	1
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*Sri Lanka*

The Church of Ceylon Methodist Church	<u>1</u>
	2

*Sudan*

Episcopal Church of the Sudan	3
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*Surinam*

Moravian Church in Surinam	1
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*Sweden*

Svenska Kyrkan (Church of Sweden)	9
Svenska Missionsförbundet (The Mission Covenant Church of Sweden)	<u>2</u>
	11

*Switzerland*

Christkatholische Kirche der Schweiz (Old Catholic Church of Switzerland)	1
Schweizerischer Evangelischer Kirchenbund (Swiss Protestant Church Federation)	<u>5</u>
	6

*Syria*

The National Evangelical Synod of Syria and Lebanon	1
Patriarcat Grec-Orthodoxe d'Antioche et de tout l'Orient (Greek Orthodox Patriarchate of Antioch and All the East)	4
Syrian Orthodox Patriarchate of Antioch and All the East	<u>3</u>
	8

*Tahiti*

Eglise Evangélique de Polynésie Française (Evangelical Church of French Polynesia)	1
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*Taiwan*

The Presbyterian Church in Taiwan	2
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*Tanzania*

Church of the Province of Tanzania	3
Evangelical Lutheran Church in Tanzania	<u>3</u>
	6

*Thailand*

The Church of Christ in Thailand	2
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*Togo*

Eglise Evangélique du Togo (Evangelical Church of Togo)	2
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*Tonga*

Free Wesleyan Church of Tonga	1
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*Trinidad*

The Presbyterian Church in Trinidad and Grenada	
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*Tuvalu, Central Pacific*

Tuvalu Church	1
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*Turkey*

Ecumenical Patriarchate of Constantinople	12
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*Uganda*

The Church of Uganda	4
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*Union of Soviet Socialist Republics*

Eglise Apostolique Arménienne (Armenian Apostolic Church)	7
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*Union of Soviet Socialist Republics*  
(cont'd)

Eesti Evangeeliumi Luteri usu Kirik (Estonian Evangelical Lutheran Church)	2
Georgian Orthodox Church	7
Latvijas Evangeliska-Luteriska Baznica (Evangelical Lutheran Church of Latvia)	2
Russian Orthodox Church	35
The Union of Evangelical Christian Baptists of USSR	3
	<hr/>
	56

*United Kingdom (of Great Britain and Northern Ireland) and Republic of Ireland*

*Churches with headquarters in England*

The Baptist Union of Great Britain and Ireland	3
The Church of England	13
Churches of Christ in Great Britain and Ireland	1
The Methodist Church	4
The Moravian Church	1
The United Reformed Church in England and Wales	3
	<hr/>
	25

*Churches with headquarters in Ireland*

The Church of Ireland	2
The Methodist Church in Ireland	2
	<hr/>
	4

*Churches with headquarters in Scotland*

The Church of Scotland	4
The Congregational Union of Scotland	1
Episcopal Church in Scotland	2
United Free Church of Scotland	1
	<hr/>
	8

*Churches with headquarters in Wales*

The Church of Wales	2
The Presbyterian Church of Wales	2
Union of Welsh Independents	2
	<hr/>
	6

*United States of America*

African Methodist Episcopal Church	5
African Methodist Episcopal Zion Church	5
American Baptist Churches in the USA	5
American Lutheran Church	5
The Antiochian Orthodox Christian Archdiocese of New York and all North America	2
Christian Church (Disciples of Christ)	5
Christian Methodist Episcopal Church	4
Church of the Brethren	2
The Episcopal Church	7
Hungarian Reformed Church in America	1

<i>United States of America (cont'd)</i>		The Methodist Church in the Caribbean and the Americas		2
International Evangelical Church	2	Moravian Church, Eastern West Indies Province	1	<hr/>
Lutheran Church in America	8		6	
Moravian Church in America (Northern Province)	1			
Moravian Church in America (Southern Province)	1			
National Baptist Convention of America	8	<i>Yugoslavia</i>		
National Baptist Convention, USA, Inc.	11	Reformatska Crke u SFRJ (The Reformed Church in Yugoslavia)	1	
National Council of Community Churches, Worthington, Ohio	2	Serbian Orthodox Church	9	
The Orthodox Church in America	5	Slovenska ev.-kr. a.v. cirkev v. Juhoslavii (Slovak Evangelical Church of the Augs. Confession in Yugoslavia)	1	<hr/>
Polish National Catholic Church of America	2		11	
Presbyterian Church in the United States	4			
Progressive National Baptist Convention	4	<i>Zaire (Republic of)</i>		
Reformed Church in America	2	Eglise du Christ au Zaïre (Communauté des Disciples) (Church of Christ in Zaire – Community of Disciples)	2	
Religious Society of Friends Friends General Conference	1	Eglise du Christ au Zaïre (52 Communauté Lumière) (Church of Christ in Zaire – Community the Light)	2	
United Church of Christ	6	Eglise du Christ au Zaïre (Communauté Mennonite au Zaïre) (Church of Christ in Zaire – Mennonite Community in Zaire)	1	
The United Methodist Church	22	Eglise du Christ sur la Terre par le Prophète Simon Kimbangu (Church of Christ on Earth by the Prophet Simon Kimbangu)	6	
The United Presbyterian Church in the United States of America	7			
	<hr/> 127			
<i>West Africa</i>				
The Church of the Province of West Africa	2			
<i>West Indies</i>				
The Church in the Province of the West Indies	3			



*Zaire (cont'd)*

Eglise Evangélique du Zaïre (Evangelical Church of Zaire)	1
Eglise Presbytérienne au Zaïre (Presbyterian Church in Zaire)	2
	<hr/> 14

*Zambia*

United Church of Zambia	2
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*Others*

Eesti Evangeeliumi Luteri Usu Kirik, Stockholm (Estonian Evangelical Lutheran Church)	1
Latvijas Evangeliska Luteriska Baznīca (Latvian Evangelical Lutheran Church in Exile)	1
The Salvation Army Society of Friends:	9
Friends United Meeting	2
	<hr/> 13

## Appendix V

### RECOMMENDATIONS ON CHRISTIAN-MUSLIM RELATIONS

The following recommendations originated with a group of Christians from some 40 countries who met in Mombasa, Kenya, in December 1979 to discuss the theme "Christian Presence and Witness in Relation to Muslim Neighbours". The recommendations, having been modified by the Central Committee in August 1980, are commended to the churches for study and action.

#### 1. *Attitudes in dialogue*

We recommend:

- that Christians understand dialogue with Muslims as a mode, a spirit, an attitude which may appear new, but which is in fact integral to the theologies and the histories of our respective faiths;
- that Christians view the movement of "renewal" in the Muslim world with an open but discerning mind, and be encouraged to seek mutual encounter, communication and collaboration with Muslims in shared practical and spiritual concerns.

#### 2. *Preparations for dialogue*

We recommend:

- that churches study and make known the WCC publication *Christians Meeting Muslims: WCC Papers on Ten Years of Christian-Muslim Dialogue* (Geneva, 1977) and the Vatican Secretariat for Non-Christians' *Guidelines for a Dialogue Between Muslims and Christians* (under revision);
- that churches undertake catechetical preparation and pastoral and theological training of people both young and old, laity and clergy, for encounter with Muslims and people of other living faiths and ideologies;
- that the several study centres and programmes specializing in the field of Islam and Christian-Muslim relations be strengthened and encouraged to develop their activities to meet the needs of Christian-Muslim dialogue in the 1980s and beyond; people should be encouraged to give themselves to the task of Christian and Islamic theological reflection, interpretation, and witness, recognizing that effective theology and witness are not, however, the exclusive domain of experts;



- that Christian and Muslim international, regional and local bodies be encouraged to continue planning bilateral conferences, planned and executed on a cooperative basis and involving both men and women; that further consideration be given to the possibility of arranging multi-lateral conferences between Muslims, Christians and others; and that real attempts should be made to involve young people in such meetings.

### 3. *Relationships between Christians and Muslims*

We recommend:

- that Christians and Muslims spare no effort to live and work with each other, and with others, towards reconciling conflicts and helping local communities to act upon their own choices in self-development towards a more just and participatory society;
- that in promoting good community relations between Christians and Muslims, and in responding to situations of social and political tension where difficulties related to religious freedom and human rights have arisen, consultation and cooperation should be encouraged ecumenically among all concerned Christians especially in the area and, where possible, also with their Muslim neighbours and partners.

### 4. *Human rights and legal and pastoral issues*

We recommend:

- that following the concern for human rights and religious freedom expressed at the Nairobi 1979 WCC Assembly, the Geneva 1979 WCC Executive Committee and the Geneva 1980 WCC Central Committee, information should be exchanged between Christians and Muslims not only about situations where religious freedom is violated but also about situations where it is being safeguarded and promoted;
- that, in situations where marriages between persons of different religions create tensions and difficulties, churches should exercise special pastoral care for the partners and their families.

### 5. *Theological engagement*

We recommend:

- that more theological reflection about Islam take place in coming years among Christians on a widely ecumenical basis; we urge further theological consultation among Christians about Islam; Christians' varying theological presuppositions and cultural experiences concerning Islam might wherever possible be observed and collated at the level of national and regional councils of churches and then contributed for international sharing among Christians, and perhaps among Muslims too;

- that an international consultation between Christians and Muslims be held in 1981 on the theme “Christians and Muslims Living and Working Together” and that matters of theological concern should be included in Christians’ proposals to those Muslims who will share in the planning;
- that joint Christian-Muslim theological groups be encouraged to undertake rigorous study and reflection in the areas of theological concern mentioned in the Mombasa report, and in such other areas of theological concern as Muslims might wish to propose.

6. *Mutual witness between Christians and Muslims, and their witness to the world: a critical examination*

We recommend:

- that the possibilities of Christians and Muslims witnessing to each other and to the world, raised in an exploratory fashion in the Mombasa report, should continue to receive critical examination as the WCC’s programmes for Christian-Muslim dialogue develop in the future.



## Appendix VI

### ECUMENICAL SHARING OF RESOURCES: A MESSAGE TO THE CHURCHES

The study of the Ecumenical Sharing of Resources in which the World Council of Churches has been engaged over the past four years leads us to state the following convictions.

#### **The scandal of the present world**

The scandal of our time is that the rich are devouring the poor, even as the Psalmist said: "They eat up my people as they eat bread" (Ps. 14:4). The gap between the rich and the poor is widening day by day. Rich nations grow richer as poor nations grow poorer. Secular analysts tell us that we are facing disaster if the present patterns of exploitation by the rich nations upon the poor nations continue. Drastic changes must take place, they say, if humankind is to survive.

But the scandal is not only at the level of international economic relations. It is seen in an even more dangerous manifestation within our national communities. In poor nations, a rich elite lives among masses of the desperately poor. In comparatively rich nations, pockets of the poor are voiceless and powerless. In both rich and poor nations, minorities control the centres of decision which oppress many.

Sadly, this disorder of the world too often has a mirror reflection in the churches, from the life of our congregations to the highest levels of our institutions. Too often the churches' voice only echoes the self-interest of the controlling class. They fail to see Lazarus at their own doorstep. To their own condemnation, a great gulf exists between themselves and the poor. While claiming to share, they hold back the best for themselves; by attempting to deceive God, they but bring a curse upon themselves.

It is little wonder that we now see those who are breaking out of the institutional churches into new kinds of Christian communities. They often are rejected by the churches because they contest the disorder in the world and will not conform to the traditional mould offered by the churches.

For the poor and the powerless, there is resentment of the oppressive structures in both society and the churches. Thus their ears often are stopped from hearing the word of the Christ who came to announce good news to the poor. Likewise, the complicity of the churches in the scandal of the world prevents the rich from hearing the cry for justice which is inherent in the Gospel.

It is this very scandal of the present world which demands a penitent willingness to hear the word of God, in order to be set free to move in new directions in the sharing of the resources of the oikoumene.

### **The history of sharing**

“The world and all that is in it belong to the Lord” (Ps. 24:1). The history of sharing was begun as God gave himself as a partner to his people, with whom He shared both his power and his creation. He put the earth and all that is in it into the hands of humankind. He took the risk of sharing.

But all humankind has abused its partnership with God. We have made ourselves gods over our fellows, refusing the sharing to which we were invited by God. Our appetite for the fruit of the earth has been contorted into a desperate greed for power and consumption. We have initiated our own history of exploitation and oppression, leading to death.

Yet God has not abandoned his purpose of sharing. In Jesus Christ, He went to the ultimate depths, sharing the death of his people, even death on the cross. By renouncing all earthly power, Christ has made room again for the poor and powerless and calls back the rich to God’s purpose from which they have gone astray, so that now in the broken body and shed blood of the crucified Christ we see the power of God and the wisdom of God.

### **The call to the Church**

Today God calls his Church to be an instrument and a symbol of his sharing with his people. In the eucharist, as we celebrate the ultimate act of God’s sharing with us, we are called to take the risk of abandoning power, even of dying, so that his people may have life and have it abundantly.

With repentant hearts we confess that there are many places where the Church continues to use its power and influence in a way parallel to those institutions of society which exploit and oppress. Yet we thank God for those places where the Church is rediscovering its true vocation, to be the servant of the world, standing with the powerless and finding again its true power.

Too often the churches allow themselves to be conformed to the world with all its divisions and dominations — economic, political, cultural. Some parts of the Church consider themselves to be poor, while others think of themselves as rich, perpetuating the blockages which prevent true sharing.



“I know your troubles: I know that you are poor — but really you are rich!” (Rev. 2:9). These words must be remembered by every church thinking of itself as poor. “You say, ‘I am rich and well off, I have all I need.’ But you do not know how miserable and pitiful you are! You are poor, naked and blind” (Rev. 3:17). These words in turn must be remembered by every church thinking of itself as rich. Every church must struggle against the temptation to measure its resources according to the values of this world. Every church must recognize both its poverty and its wealth according to the intention of God and his purpose of sharing.

Our wealth takes many forms. Every church, rich or poor, needs to recognize the greatness of its wealth in being the people of God. In the sharing of people, of our ways of proclaiming the Gospel, our forms of worship, our insights into being human, we mutually enrich one another and build up one another in the fullness of Christ. It is in our “poverty” that we are open to receive from one another.

Also, every church must reevaluate those other resources entrusted to it — its financial resources, its lands, its buildings, its investments — according to the criteria of the purpose of God’s sharing. Both churches considering themselves rich and those considering themselves poor must face the fact that their fundamental sharing must be not simply with each other but with the world in all its need and agony.

“Do not be conformed to this world, but be transformed by the renewal of your mind” (Rom. 12:2). What will be the shape of a worldwide church transformed in its pattern of sharing according to the values of the Kingdom of God? We are only beginning to discover God’s intent for us in this regard. Yet we have certain intimations of what that shape will be:

- It will be a church which affirms the mutual interdependence of all its parts, as each enters into the lives and needs of all the others, sharing their rejoicing and their suffering.
- It will be a church which rises above its various national identities and gratefully affirms its universality in Christ, employing the richness of its God-given resources to engage those basic problems confronting humankind.
- It will be a church in which decision-making is shared across the world’s divisions, and decision-making centres are diversified, from the level of the parish to the highest councils.
- It will be a church which dares to confront the powers of this world, be they political, economic or cultural, and in the name of the crucified Christ, call for justice for the poor and oppressed.

The manner in which the Church in Christ's name is willing to share, yes, to risk its resources, by God's grace, can be a parable for global sharing. In a world in which the language of faith has lost meaning for lack of translation into life, the acting out of God's kind of sharing announces as no words can the good news of Christ to humankind.

Luke's gospel captures the irony of the disciples disputing over who was greatest, immediately after Jesus had broken bread and given it to them saying: "This is my body." To the Church living in the midst of a power-hungry world, today Jesus says:

"Do this" — be broken for the world.



## Appendix VII

### THREATS TO PEACE

1. The Executive Committee of the World Council of Churches meeting in February 1980 at Liebfrauenberg, Woerth, France, gave attention to the disturbing trends and developments in international relations, including a sharp deterioration in the relations between the USA and the USSR and the growing threats to peace. Several member churches have already expressed their concern over the matter.
2. The Executive Committee recalls that through the document "Threats to Survival" and "Economic Threats to Peace" received by the 1974 Central Committee and the statement made by the Central Committee in January 1979 in adopting the Programme for Disarmament and Against Militarism and the Arms Race, the WCC has already emphasized the global character of the various threats to peace and therefore underlines the need to see the different new development within the larger context.
3. The present tensions need to be seen in the context of profound changes in the power relations among nations. Increasing world poverty, exacerbated by an arms race of almost unbelievable proportions, and energy crisis with heightened concern to control oil fields constitute continuing threats to world peace.
4. The Executive Committee recognizes that new threats which heighten possibilities of war in certain regions should be seen along with the fact that during the period after the Second World War, more than one hundred wars, many of them fuelled by conflicts of major powers, have claimed the lives of millions of people in the developing regions and that several such military conflicts still continue. These may further escalate in the context of the deterioration in the relations between the two superpowers, with very high rate of escalation of arms race and race for military bases in these areas. Mention may be made of South-East Asia, especially Indochina, South Asia, Indian Ocean, Middle East and Iran, and Southern Africa.
5. The Executive Committee, recognizing that no single event should be seen in isolation and drawing the attention of the churches to a number of developments that have cumulatively contributed to the new situation that the world faces at the beginning of the eighties, expresses its serious concern about:
  - a) the military action by USSR in Afghanistan as constituting the latest direct, armed intervention in one country by another; this has heightened tension especially in and around the area of this development;

- b) the alarming frequency with which traditionally respected international laws are flouted; the number of armed interventions by foreign powers substantially increased in 1979;
- c) the decision of the NATO countries to deploy more than 500 "theatre nuclear weapons" in Europe, representing attempts at counterforce capability;
- d) the growing delusion that any nuclear war — albeit "limited" or "contained" — can be fought and won which needs to be countered and condemned in the strongest terms;
- e) the worsening of the economic relations between developed and developing nations, and the military undergirding of the economic domination of the majority of countries by a few major powers;
- f) tendencies on the part of certain nations to be militarily the most powerful have created a new sense of insecurity in other nations;
- g) religious factors which in some regions have had a negative impact heightening tension.

6. The Executive Committee believes that the present situation poses a serious challenge to the churches in their witness for peace. As the CCIA report to the Central Committee in 1979 stated, "The peace we seek is a 'warm peace', not merely the absence of war, but a peace best defined in the biblical word 'shalom' which expresses a positive state of justice, mutual respect for differences, welfare, health, security and a community embracing all humanity, in which there is loving concern for all." The ecumenical fellowship should put its bridge-building capability to the utmost use. Therefore the churches should take initiatives to inject a note of sanity and sobriety into an atmosphere charged with tension, fear, irrationality and mutual distrust.

7. The churches must speak out against the tendency to resume the perilous tactics of brinkmanship. Claims by any nation to become the strongest at any cost should be deplored. The churches should make clear in no uncertain terms that perspectives of foreign policy can no longer be seen in terms of "liquidating the enemy" (be it politically, militarily or through economic and cultural pressure). Peace requires willingness on the part of differing political and social systems to coexist and cooperate with each other. The churches have also the responsibility to call attention to the root causes of war, mainly to economic injustice, oppression and exploitation and to consequences of increasing tension including further restriction on human rights.



8. The Executive Committee calls upon the member churches:
  - a) to intensify their engagement in efforts for peace and to collaborate with others working for peace in mobilizing public opinion and promoting education and actions for peace;
  - b) to examine critically national policies and to challenge them if seen to be contributing to the increase of international tensions;
  - c) to follow up urgently recommendations made by the Central Committee in 1979 under the Programme for Disarmament and Against Militarism and the Arms Race;
  - d) to initiate and encourage innovative measures for peaceful resolutions of conflicts.
9. The Executive Committee appeals to all people of good will and to all political leaders:
  - a) to avoid actions and policies that would further increase international tensions;
  - b) to continue and promote détente and to resume negotiations on arms limitations including SALT;
  - c) to strengthen the instruments and promote possibilities within the UN system and regional organizations for confidence building measures and peaceful settlement of disputes;
  - d) to take active steps for the de-escalation of regional conflicts and for their peaceful settlement.
10. Christians who put their trust on the Lord of history should be bearers of the light of hope amidst the prevailing gloom of despondency.

## Appendix VIII

### WCC ECUMENICAL SCHOLARSHIPS PROGRAMME

The new aims, functions, general guidelines and structures of the WCC Ecumenical Scholarships Programme were approved by the Central Committee.

#### I. Aims

The aim of the Scholarships Programme of the WCC is to help churches, church-related organizations, institutions and movements *plan for the development* of necessary ministries and programmes through an *educational process* of sharing resources, experiences, hospitality and finances and of promoting ecumenism.

Furthermore, the Programme seeks *specifically* to assist churches, church-related organizations, institutions and movements by providing for the training of urgently needed persons in particular fields (e.g. social work and action, development education, family education, theological, Christian and general education, etc.).

The following *inter-related* elements define the objectives and the specificity of the programme :

- an *ecumenical experience*, involving conscientization (awareness, sensitivity, openness, hospitality), education, participation in ecumenical encounters ;
- the *continuing need for truth, justice, reconciliation and peace* ; the recognition of this need should be a basic component of the individual's education — education which prepares him/her to participate in the liberation of the community ; particular attention should be given to those from communities most in need of self-determination ;
- the *strengthening of relationships* between the sending community and the host community ; increased involvement of both communities in the programme ;
- the *training of trainers* to provide continuity and rational development of the programme.

#### II. Functions

The WCC Scholarships Programme operates in three ways :

- 1) by working in partnership with ecumenical scholarships committees at the national or regional level, and by strengthening the network, of local partners whenever necessary and possible ;



- 2) by providing support to programmes which combine the quest for education *with* ecumenical experience ;
- 3) by a referral service in cooperation with other scholarships programmes within the WCC and outside ; the WCC Scholarships Programme cannot satisfy all needs presented, but serves as a clearing-house for discussion and coordination with other agencies.

### III. General guidelines

1. The Programme is not designed for applications from individuals but from churches, church-related organizations, institutions and movements which select their candidates according to their own needs.
2. The Programme is based on a clear recognition of the differences in local situations and maximum flexibility is encouraged.
3. Emphasis is placed on the development of relationships between the requesting (sending) body and the host community which receives the scholarship recipient and on the ecumenical sharing of human resources.
4. A maximum of decentralization and sharing of responsibilities particularly in decision-making, selection of candidates and institutional placements is sought.
5. Priorities for subjects of study and the determination of specific programmes in accordance with the WCC's criteria are to be made by the national, regional or sub-regional ecumenical scholarships committees.
6. It is essential that there be both strategic planning at the local level in matters pertaining to programmes for which scholarships are requested *and* careful follow-up work after the recipients of scholarships return to their own communities.
7. Decisions on the qualifications and age limits of candidates are left to the national or regional ecumenical scholarships committees ; all scholarship applications accepted by these committees are forwarded to the WCC Scholarships Committee for confirmation and action on funding.

### IV. Structures

A redistribution of responsibilities will take place at three levels:

1. *The local level:*
  - in the *country of origin*, the churches, church-related organizations, institutions and movements requesting a scholarship will assume responsibility for the *educational dimension* of the study programme

(preparation, orientation, practical arrangements, etc.); in that way a real commitment will be established between the individual and the community ;

- in the *country of study*, a host community (church, congregation, parish, organization, group or committed persons) will assume responsibility for the *ecumenical experience* of the student by offering the opportunity to participate in the life of different churches, movements, etc. and in ecumenical gatherings; in this way, a closer relationship among churches or related bodies may be developed through the scholarship recipient.

2. *The national or regional level*: the Secretary for Scholarships and the Scholarships Committee.

In order to implement the Programme effectively, the existence of a national, regional or sub-regional scholarships committee — ecumenically constituted and professionally oriented — is essential for participation in the Programme.

The WCC urges churches to establish ecumenical scholarships committees in countries where such committees do not exist. Existing bodies — such as a commission on Christian education — could also act as a scholarships committee. It may be useful to group some countries together in one committee.

Until national or sub-regional committees are formed, regional bodies may be requested to act for some countries.

The scholarships committees will assume responsibility for *identifying needs and priorities*, deciding on qualifications of candidates, and accepting applications to be forwarded to Geneva.

3. *The WCC level*: the Scholarships Office, the Scholarships Committee, other sub-units.

The main responsibility of the WCC Scholarships Office and its staff committee will no longer be to screen *each* individual application but to review the worldwide development and operation of the Programme in order to detect neglected areas of ecumenical potential and to improve the strategy and policy of the Programme, in order to render it a dynamic process capable of meeting changing needs, priorities and special situations.

The WCC Scholarships Committee will receive applications approved by national, sub-regional or regional committees, confirm their acceptance and act on funding.



In addition to the referral service and clearing-house for programmes of cooperating agencies, the WCC Scholarships Programme will offer three kinds of grants:

- individual grants for studies abroad;
- family grants;
- block grants for institutions and in some cases for in-country study programmes.

A discretionary fund is at the disposal of the WCC Scholarships Committee to award *special grants* for emergency cases in which circumstances do not allow the normal application procedure to be followed.

# Appendix IX 1981 BUDGET (in Swiss Francs)

<i>Budget entity</i>	<i>Total expense budget</i>	<i>Required transfers from CCT</i>	<i>Required transfers from fund balances</i>	<i>Total cost of services</i>
General Secretariat . . . . .	1.111.910	1.111.910		
New York Office . . . . .	145.000	145.000		
Conference Secretary . . . . .	68.449	68.449		
OICD . . . . .	320.570	86.570		
Documentary Service . . . . .	56.304	56.304		
WCC Governing Bodies . . . . .	502.000	362.041		
Library . . . . .	92.010	92.010		419.680
Faith & Order . . . . .	941.428	621.282	— 95.000	
— Community Women & Men . . . . .	536.754	—		
CWME . . . . .	2.013.125	—	— 187.955	
DFI . . . . .	685.582	301.122		
Church & Society . . . . .	566.990	280.540		
PTE . . . . .	1.632.497	—	— 79.585	
Unit I — General . . . . .	4.000	4.000		
CICARWS . . . . .	7.968.920	—		
Unit II — Service Programme . . . . .	312.920	—	+ 496.580	
CCIA . . . . .	1.042.080	—	— 702.664	
PCR . . . . .	747.970	—	— 99.583	
CCPD . . . . .	1.803.000	—		
CMC . . . . .	1.155.030	—	— 347.870	



# 1981 BUDGET (in Swiss Francs) (continued)

<i>Budget entity</i>	<i>Total expense budget</i>	<i>Required transfers from CCT</i>	<i>Required transfers from fund balances</i>	<i>Total cost of services</i>
Renewal & Congregational Life . . . . .	465.740	256.965		
Youth . . . . .	542.800	148.200		
Women . . . . .	451.834	127.084		
Education . . . . .	1.675.419	—	— 98.565	
Scholarships . . . . .	486.682	—		
Unit III — General . . . . .	10.000	10.000		
Communication . . . . .	4.058.710	2.489.544		
Ecumenical Institute, Bossey . . . . .	1.843.300	172.800		
Finance . . . . .	331.380	—		1.830.120
Business Office . . . . .	438	—	+ 4.562	166.858
Upkeep . . . . .	— 3.399	—	+ 10.899	1.182.705
Mail & telephone . . . . .	—16.704	—	+ 16.704	484.776
Cyclostyle . . . . .	61.413	—	— 61.413	1.061.413
Economat . . . . .	— 645	—	+ 645	206.479
Personnel Office . . . . .	9.665	9.665		588.635
General Reserve . . . . .	100.000	100.000		
Assembly Reserve . . . . .	100.000	100.000		
Contingencies . . . . .	100.000	100.000		
<i>Sub-Total</i> . . . . .	31.923.172	6.643.486	—1.143.245	
<i>./. Internal transfers</i> . . . . .	1.960.879			
<i>Total</i> . . . . .	29.962.293	6.643.486		

## **Appendix X**

### **DOCUMENTS AVAILABLE ON REQUEST \***

#### **Reports of Moderator and General Secretary**

Moderator's address (22)

General Secretary's report (23)

#### **Celebration in honour of Dr W. A. Visser 't Hooft's 80th birthday**

Address by Dr W. A. Visser 't Hooft (25)

#### **Presentation on Melbourne Conference on World Mission and Evangelism**

Conference Message and Reports of Sections (12)

#### **Presentation on World Conference on Faith, Science and the Future**

Report and recommendations for follow-up (10)

Record of plenary discussion on the recommendations of Section VI  
"Energy for the Future" (10 – appendix)

Report on the Conference by Metropolitan Paulos Gregorios (10b)

Scientists in society – Prof. Jonathan King (10c)

The future of science and technology: concerns of the Third World –  
Prof. D. Enilo Ajakaiye (10d)

#### **Presentation on the Church and the Poor**

Towards a Church in solidarity with the poor (19)

Contributions by Dr Aaron Tolen, Dr H. M. de Lange, Prof. J. Miguez-  
Bonino and Metropolitan Geevarghese Mar Osthathios

#### **General Secretariat**

Report on the Department of Communication (4)

Report of the Director of the Ecumenical Institute, Bossey (5)

Report on the New York Office (9)

Report of the Committee on the General Secretariat (30, 35)

\* Numbers in parentheses indicate the number of the Central Committee document.



## **Unit I**

Report of the Programme Unit on Faith and Witness (1)

Report of the Committee on Unit I (32)

## **Unit II**

Report of the Programme Unit on Justice and Service (2)

Study paper on religious liberty (7)

Statement of the World Consultation “Churches Responding to Racism in the 1980s” (8a)

Memorandum from the Commission of the Programme to Combat Racism, “Onwards from Leeuwenhorst – Combating Racism in the 1980s” (8b)

“Churches Responding to Racism in the 1980s” – Report on the WCC World Consultation (17)

Ecumenical Sharing of Resources – Statement and recommendations to the Central Committee (13)

“Empty Hands: an Agenda for the Churches” – guide for study and action on Ecumenical Sharing of Resources

Report of the Committee on Unit II (33)

## **Unit III**

Report of the Programme Unit on Education and Renewal (3)

Report of the Consultation on the Significance of the Charismatic Renewal for the Churches, Bossey, March 1980 (6a)

Final report on the review of the WCC Scholarships Programme (11)

Report of the Committee on Unit III (34)

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